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*Paul & Thomas, Print.*

**FRANCIS XAVIER.**

THE

**L I F E**

AND

**MISSIONARY LABOURS**

OF

THAT HOLY MAN,

*Francisco Xavier*  
**FRANCIS XAVIER,**

COMMONLY CALLED THE

**APOSTLE OF THE INDIES.**

*Dominique Bouhours*  
IN LABOURS MORE ABUNDANT



**NEW-YORK:**

**PUBLISHED BY THOMAS BAKEWELL,**

PAUL AND THOMAS, PRINTERS.

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1814.





## PREFACE.

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*ACCOUNTS* of the life of this memorable man, have been written in most of the living languages of Europe: but the most generally esteemed is, that in French, by the celebrated pen of father Bohours. This was translated into English by Mr. Dryden, and makes a volume of near eight hundred pages; great part of which is spent in the description of places, and of the people, among whom Xavier preached the gospel. And a considerable part is taken up in the relation of miracles and wonders, which are far from being grateful to a protestant reader.

The many testimonies which have been given to the virtues and labours of this worthy man, as well by divines and historians of the Reformed as of the Roman church, will perhaps be thought to weigh something in favour of this publication: though it be in a country, where it is true, that "the doctrine of the holy church is questioned,

*and all religious addresses to saints ridiculed." Two or three of those testimonies, it may not be amiss to mention.*

*Richard Hackhuyt, a protestant, and a minister of England, speaks of Xavier thus: "Sancian is an island in the confines of China, and near the port of Canton, famous for the death of Francis Xavier, that worthy preacher of the gospel, and that divine teacher of the Indians, in what concerned religion: who, after great labours, after many injuries and crosses, undergone with great patience and joy, died in a cabin on the 2d of Sept. 1552, destitute of all worldly conveniences, but accumulated with all sorts of spiritual blessings: having first made known the gospel to many thousands of those eastern people."*

*To the same purpose speaks Monsieur Tavernier, another protestant—"Francis Xavier, ended in this place (Sancian) his mission, together with his life, after he had established the Christian faith, with an admirable progress, in all places through which he passed; not only by his zeal, but also by his example, and by the holiness of his manners. He had never been in China, but there is great probability, that the religion which he had established in the isle of Nippon, extended itself into the neighbouring coun-*

tries, and multiplied, by the cares of that holy man, who, by a just title, may be called the True Apostle of the Indies."

Boldeus, in his history of the Indies, speaks of him in these terms—"If the religion of Xavier agreed with ours, we ought to esteem and reverence him as another St. Paul: yet notwithstanding the difference of religion, his zeal, his vigilance, and the sanctity of his manners, ought to stir up all good men, not to do the work of God negligently. For the gifts which Xavier had received, to exercise the office of a minister and ambassador of JESUS CHRIST, were so eminent, that my soul is not able to express them. If I consider the patience and sweetness, wherewith he presented both to great and small the holy and living waters of the gospel: if I regard the courage wherewith he suffered injuries and affronts—I am forced to cry out with the apostle—who is sufficient, like him, for these things!"

I might, if it were needful, easily increase the number of commendations bestowed upon this apostolic man, in the protestant world. His name has been admitted into a work of importance, by a person not unknown to the learned and religious part of the world. His words are these—"Perhaps a little of the same spirit (alluding to St. Paul, and some of his last trials)

might remain with him, under whose picture are those affecting words, 'The true effigy of FRANCIS XAVIER, apostle of the Indies, forsaken of all men—dying in a cottage.' I need add no more, by way of apology for the present attempt, to cause to be more generally known, the excellency of a character, so strongly and respectfully attested in the protestant world.

As to Xavier's being a member of the church of Rome, should it not give us real joy, that God should from time to time raise up men in that benighted church, who may be truly styled burning and shining lights!!—And such surely were those names well known to us, viz. Thomas a Kempis, Mr. De Renty, Mr. Pascal, Madame De Guion, Gregory Lopez, and (to mention no more) our Xavier. The love which always rejoiceth in the truth, and taketh pleasure in the prosperity of another, cannot but glorify God on this behalf.

The memory of the saints is precious to God; and ought also to be so to us:—and such persons, (of whatever age, name, or nation.) who served God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God to be glorified in them, and their lives published and imitated.

THE  
L I F E  
O F  
*FRANCIS XAVIER.*



PART I.



CHAP. I.

*Of his Birth, natural Endowments, Studies, and  
first submission to God.*

**H**E was of Navarre, a province of Spain. And according to some who examined his nobility from undoubted records, he derived his pedigree from the kings of Navarre. His father, Don Juan de Jasso, was deemed a lord of great merit, and held one of the first places in the council of state, under the reign of king John the Third. The name of his mother was Mary Azpilcueta Xavier, heiress to two of the most illustrious families in that kingdom. They had

many children; the youngest of whom was *Francis*, the same whose life is here related.

He was born in the castle of *Xavier*, on the 7th of April, 1506. It was from this castle, which appertained to his mother's house above two hundred years, situated at the foot of the Pyrenean Mountains, that they took the name of *Xavier*, in lieu of *Asnarcs*, which was the former name of their family.

He was of a strong habit of body; his complexion was lively and vigorous, his genius sublime, and capable of the greatest designs, his heart fearless, and agreeable in his behaviour: but above all, he was of a gay, complying, and winning humour; he was naturally vain, and passionately fond of ostentation. And yet, notwithstanding all this, he had a most extreme aversion to all manner of immodesty, a generous soul, great purity of manners, and a vast inclination to his studies.

His parents inspired him with the fear of God from his infancy, and took a particular care of his education. And as he had a quick conception, a happy memory, and a penetrating mind, he advanced wonderfully in a few years. Having gained a sufficient knowledge of the Latin tongue, and discovered a great propensity to learning, he was sent to the university of Paris.

He went thither in the eighteenth year of his age, and fell immediately on the study of philosophy. It is scarcely credible with how much ardour he surmounted the first difficulties of Logic. Whatsoever his inclinations were, towards a knowledge how subtle and crabbed soever, he tugged at it with incessant pains, to be at the head of all his fellow-students; and perhaps never any scholar besides himself, could join together so much ease and so much labour.

He succeeded so well in his philosophy, that having taken his degree of master of arts, he was judged worthy to teach philosophy himself. His parts appeared more than ever in this new employment, and he acquired a high reputation from his public lectures on Aristotle.

The praises which universally were given him, were extremely pleasing to his vanity; and he flattered himself, that the way which he had taken, would lead him onward to somewhat of greater consequence. Whereas the quality of his birth, his natural parts, and his progress in learning, had raised his expectation in the world, (notwithstanding the then ill condition of his impoverished family) he proposed to himself advancement by the ecclesiastical preferment: and according to the custom of ambitious men, who

feed themselves with chimeras, he framed to himself the obtaining great advantages upon the least appearances.

About the time that Xavier began his course of philosophy, Ignatius Loyola came into France, to finish his studies, which the obstacles he found in Spain, had constrained him to interrupt. He had not continued long in the university of Paris, before he heard talk of this young master in philosophy, and grew acquainted with him. Ignatius, who had renounced the world, and cast the model of a religious and learned society, judged Xavier to be very proper for preaching the gospel. And the same he thought of Xavier's companion, one *Peter le Fevre*.

To gain the better opportunity of insinuating himself into their acquaintance, Ignatius took lodgings with them, and was not wanting to exhort them to live up to the rules of Christianity. Le Fevre, who was of a tractable nature, and was not enamoured of the world, resigned himself to God without strong opposition. But Xavier, who was of a haughty spirit, and whose head was filled with ambitious thoughts, made a fierce resistance. His innate pride and vanity made useless all the first essays and discourses of a man who only spoke of the contempt of world-



ly greatness. He treated Ignatius with much contempt, rallying him on all occasions, and making it his business to ridicule him.

This however did not hinder him from using every opportunity of representing to Xavier the great consequence of his eternal welfare. But perceiving that he could make no impression on a heart where self-conceit was so very prevalent, and which was dazzled with vain-glory, he bethought himself of assaulting him on the weaker side. He congratulated him on his rare talents; applauded his wit and the ingenuity of his answers; and made it his business to procure him scholars, and to augment his reputation by the crowd of his auditors.

Xavier was too vain not to receive, with greedy satisfaction, whatever incense was given him of that kind. Applause was welcome, from whatever hand it came; and withal, he was too grateful not to acknowledge those good offices, which were done him by a person whom he had used so very ill. He was the more sensible of such a kindness, by being conscious to himself how little he had deserved it: all which at length reconciled him to hearken without repugnance to those discourses, which were so little suitable to his natural bent. But what still more contributed to the conquest of Xavier was, his money failing

him about this time, when Ignatius just had it in his power to relieve him; which he did with all readiness, on so pressing an occasion.

The compliances of Ignatius, and the many good offices he had done to Xavier, had wrought in him now a great tractableness and condescension. Besides, he perceived a great alteration in Le Fevre, his companion, whom Ignatius's discourses had conquered. His way of living did much run in Xavier's head, and raised reflections in him upon his own state, which did not a little stagger him. At the same time, he came to understand the quality and birth of Ignatius; after which, his discourse appeared more rational to him than before: as if the condition of the person had given weight and authority to his words. His affections were now entirely gained, and Ignatius was not wanting to pursue the conquest.

While things were in this condition, a certain Spaniard of mean birth, and worse life, called Michael Navarr, who pretended a great concern for Xavier, could not endure this change, which broke all their commerce. His rage fell against the author of it; and he believed that by the death of Ignatius, he might again possess the friendship of Xavier. He resolved therefore to kill him: and to that end, he set up a ladder one

night to the window of Ignatius's chamber. But while he was getting up, it seemed to him that he heard a threatening voice, which said to him, "Whither dost thou go, thou wretched man? What dost thou mean to do?" At which he retired trembling and aghast! and acknowledged the horror of his crime.

The favourable dispositions which now appeared in Xavier, gave encouragement to go on with the design of weaning his heart entirely from the world for God. Finding him one day more than ordinarily attentive, Ignatius repeated to him those words of our Saviour, more forcibly than ever, *What shall it profit a man to gain the whole world, and lose his own soul?* After which, he told him, that a mind so noble, and so great as his, ought not to confine itself to the vain honours of this world; that heavenly glory was the only lawful object of his ambition; and that right reason would require him to prefer that which was eternally to last, before what would vanish like a dream.

"If there were no other life, continued Ignatius, but the present; and no other glory but that of this world, you would have reason to take care only how to appear in it, and to raise your fortune among men. But if there be an eternity, as most surely there is; with what

sense can you place all your desires here below; and prefer that which passes like a dream to that which will never have an end? Believe me, the vain honours of the world are too poor and inconsiderable for so generous a heart as yours. The kingdom of heaven is only worthy of it. I do not pretend to extinguish that noble ardour which you have for glory, nor to inspire you with mean thoughts: no; be ambitious, be magnanimous! but level your ambition to a higher mark; and show the greatness of your soul, by despising all that is beneath it."

Xavier at this time was so disposed, that he could not hold out against the strength of these reasons, and the kindness of such a conduct. After many serious thoughts, and after many a hard struggle within himself, he was at length overcome by the power of eternal truth; and took up a solid resolution of living according to the maxims of the gospel.



## CHAP. II.

### *Of his entire change of Life.*

**N**OW it was that Xavier began fully to see into the emptiness of earthly greatness, and found

himself effectually touched with the love of heavenly things. He resigned himself up entirely to God, and became inflamed with the zeal of edifying others. His firm purpose, and the spiritual assistance which he had from persons of experience, made easy to him those paths of perfection, which were hitherto unknown to him.

For the present he saw that his main business was to subdue his darling passion. And as vain-glory had the greatest dominion over him, he endeavoured from the beginning, continually to humble himself, and to confound his pride, in the sense of his emptiness, and of his sins. And believing that he could not tame the hautiness of his own soul without mortifying the flesh, he undertook the conquest of his body by all possible methods: and (according to his religious sentiments) brought to his assistance the discipline of rigorous fasting, haircloth, and a variety of other severe austerities.\*

His contemplations were wholly taken up by day and by night on divine matters. He found himself wholly changed into another man. The

\* Though some of these are Romish severities, yet, scriptural fasting is too much neglected in the church of God.

humility of the cross appeared to him more amiable than all the glories of the world. He formed the design of glorifying God by all possible means; and of employing his life for the salvation of souls. He set out with this maxim, that we make no progress in virtue but by vanquishing ourselves; and grew every day more in love with pain and sufferings.

He had formed a resolution of visiting the Holy Land, that he might have a sight of those places which were consecrated by the presence and blood of Jesus Christ, and that he might be furnished with what he judged a laudable occasion of dying for his divine Master. He pursued his measures accordingly, with others, of the same design, to embark at Venice, where they waited on the occasion a whole year. But a war, which about this time broke out between the Venetians and the Turks, had broken the commerce of the Levant, and stopped the passage to the Holy Land; which entirely defeated their whole design.

## CHAP. III.

*He receives the Orders of Priesthood, and labours for the good of his neighbour.*

**T**HE disappointment of visiting the Holy Land, would have been extremely afflictive to Xavier, had he not comforted himself with reflecting on the method of God's adorable providence. He therefore retired into himself, with sentiments of the most profound submission; and offered himself to God without reserve, to do or suffer whatever his Divine Majesty should ordain for him. It was soon after appointed that he should receive the orders of priesthood; for the doing of which he disposed himself with all possible preparation. And he did receive them with considerations of awful dread, and holy confusion, which are not easy to be expressed.

He sought out a solitary place, where, being separated from the communication of man, he might enjoy the privacies of God. He passed forty days in a miserable thatched cottage, forsaken of inhabitants, and out of all manner of repair, exposed to the injuries of the air, lying on the cold hard ground, rigidly treating his body, fasting all the day, and sustaining nature only with a little pittance of bread: but tasting

all the while the sweets of paradise, in contemplating the eternal truths of faith. As his cabin did not unfitly represent to him the stable of Bethlehem, so he proposed to himself frequently the extreme poverty of the infant Jesus, as the pattern of his own.

He went into the villages and neighbouring towns about Venice, (where he now was) and made daily exhortations to them; and his penitent aspect gave authority to all his words. He employed himself two or three months in that manner: for though there was no appearance that any vessel should set sail for the Holy Land, yet having obliged himself to wait one year, in expectation of such an opportunity, he would not depart from the territories of the republic, till it was wholly expired. When he exercised his first office of priest at the altar, tears flowed from him in such abundance, that his audience could not refrain from mixing their own with his.

His austere, laborious life, joined with much sensible devotion, which often makes deep impressions even on the body, so much impaired the strength of his constitution, that he fell sick not long after his first ministerial exercises. He was carried into one of the town hospitals, (where he was accustomed to tend the sick) which was so crowded, and so poor, that Xavier had in it



but the one half of a wretched bed, and that too in a chamber which was open on every side. His victuals were no better than his lodging; and never was a sick man more destitute of human succour; but in requital, heaven was not wanting to him.

He recovered from this illness, but was soon after visited with one much severer, at Bologne. A quartan ague seized him, both malignant and obstinate: it greatly reduced him, and made him as meager as a skeleton. In the mean time, lean and languishing as he was, he ceased not to crawl to the public places, and excite passengers to repentance. When his voice failed him, his wan and mortified face spake for him, and his presence alone had admirable effects.

It is true, he spoke but very ill; and his language was only a kind of confused medley of Italian, French, and Spanish; but he pronounced it with so much vehemence, and the matter of his sermons was so solid, that his ill accent and improper phrases were passed by. His audience attended to him as a man of God, and many after preaching threw themselves at his feet.

Having laboured all day to the utmost of his strength, he passed the greater part of the night in prayer. He spoke but seldom, but all his words were full of sound reason, and heavenly grace.

After he had recovered from his illness, and been employed in this manner for some time at Bologne, he was called to Rome, where he ceased not to exercise himself in offices of charity; by procuring assistance for the necessitous poor, and by attending the sick. He likewise preached in the churches at Rome, and often stood in the streets exhorting the people.

Being now freed from his quartan ague, and his strength being again restored, he preached with more vigour and vehemence than ever. Death, the last judgment, and the pains of hell, were the common subjects of his sermons.\* He proposed those terrible truths after a plain manner: but withal so movingly, that the people who came in crowds to hear him preach, departed out of the church in a profound silence; and thought less of giving praises to the preacher, than of having their own souls converted to God.



#### CHAP. IV.

*He is appointed to go to the Indies.*

**A**BOUT this time, John the Third of Portugal, deemed a religious prince, and desirous of

\* A crucified Saviour should have been set forth; and perhaps he was.

sending missionaries to the East-Indies, great part of which had been in his possession, sent to Rome to procure such. And so it was, that in the course of the Divine disposals, Xavier was made choice of to go thither in that character. "Rejoice," said Ignatius to him on the occasion, "for your finding an opportunity to satisfy that fervent desire which you have of carrying the knowledge of Jesus Christ into remote countries. You have not here a narrow Palestine, or a province of Asia in prospect, but a vast extent of ground; and innumerable kingdoms. An entire world is reserved for your endeavours, and nothing but so large a field is worthy of your courage and your zeal. Go, my brother, where the voice of God calls you, and kindle those unknown nations with the flame that burns within you."

Xavier, wholly confounded in himself at this appointment, and with these words spoke to him; with tears of tender affection in his eyes, and blushing in his countenance answered, That he could not but be astonished, that a man should be pitched upon, for a work which required no less than an apostle; that so weak and pusillanimous he felt himself to be, he nevertheless was ready to obey the disposals of Heaven; and that he offered himself, with the whole power of

his soul, to do and suffer all things for the salvation of the Indians. And moreover, that he hoped from those idolatrous nations, to have the honour of dying for Jesus Christ, which had been denied him in the Holy Land.

He added, that now he saw that clearly, of which God had given him a glimpse, some time before in a kind of trance or dream: he beheld vast oceans full of tempests and of rocks, desert islands, barbarous countries, hunger and thirst, raging every where; nakedness, multiplicity of labours, with bloody persecution, and imminent dangers of death and destruction. In the midst of this ghastly representation, he cried out aloud, "Yet more, O my God, yet more!" A person who lay in the same chamber with him, heard these words distinctly; but with all his importunity to have their meaning explained, Xavier would discover nothing at that time; till embarking for the Indies, he revealed it to him.

Xavier was advertised of this voyage to the Indies, but the day before the ambassador of John III. king of Portugal departed from Rome. He had but time enough to patch up his cassock, and bid his friends farewell. One of them, a considerable person, at taking his leave, said to him, for his encouragement, to this effect, That

the Eternal Wisdom is never-failing to supply us with strength to prosecute the labours to which it has ordained us, even though they should surpass all human abilities. He must indeed prepare himself for many sufferings ; but the affairs of God succeeded not but by the ways of sufferings and the cross : and that true evangelical labourers must evidence themselves such, by treading in the steps of the apostles, whose lives were but one continued cross, and a daily death. Finally, that it seemed God had appointed him for reviving the faith of Christ in those countries, where it had been planted by St. Thomas, the apostle of the Indies. And that if it were necessary for him to shed his blood for the glory of Christ Jesus, he should account it his greatest happiness. These words inspired him with new vigour, and in his answer there shone, through a profound humility, an astonishing magnanimity of soul ; such as presaged the events which afterwards followed in the Indies.

He departed from Rome in the company of Mascaregnas, the Portugal ambassador, on the 15th of March, 1540, without any other equipage besides a single book.

The journey to Lisbon was all the way by land ; and was above three months. He had a horse allowed him, by order from the ambassa-

dor ; but they were no sooner on the way, than he made him common. At the inns he was every man's servant, even to the lowest offices, by an excess of humility, which on these occasions caused him to forget the dignity of his character. He resigned his chamber and his bed to those who wanted them ; and never lodged but on the ground. In the rest of his actions he was ever cheerful, and always pleasant in discourse, which made all desirous of his company ; he still mixed somewhat edifying with all he did or said, both to the masters and the servants, and inspired them alike with thoughts of piety.

Being gotten out of France, and having passed the Pyreneans, on the side of Navarre, when they were now approaching Pampeluna, Mascaregnas bethought himself that Father Francis (so Xavier was now commonly called) had not spoken one word of going to the castle of Xavier, which was but a little distance from their road. He reminded him of it, and was even so importunate with him as to say, that since he was about to leave Europe, and perhaps never more to see it, he could not in decency dispense with giving a visit to his family, and taking his last leave of his mother, who was yet living.

But he could not be persuaded to turn out of the road; being of opinion, that having forsaken all things for the love of God, he had nothing remaining in this world; and that flesh and blood were enemies to the apostolical spirit. He only said to the ambassador, "That he deferred the sight of his relations, till he should visit them in heaven; that this transient view would be accompanied but with melancholy and sadness, the common product of a last farewell; but in heaven he would eternally behold them with pleasure, and without the least alloy of sorrow."

They arrived at Lisbon towards the end of June. Xavier retired immediately to the hospital of All-saints. Three or four days after, he was called to court: the king and queen, who were in company together, received him with all the marks of esteem and respect. They asked him divers questions; and he made answer to all their demands in few words, but so very pertinently, as greatly satisfied them both.



## CHAP. V.

### *His Manner of Life at Lisbon.*

**T**HOUGH an officer of the palace had orders to prepare a handsome lodging, with good

accommodations for him, he respectfully refused it, and returning to the hospital, there continued.

He would not so much as receive the entertainment of diet which was assigned for him from court ; but lived according to that manner of life which he had prescribed himself.

The fleet not being to sail till the next spring, and not knowing what it was to live in idleness, Xavier was not satisfied only to instruct a number of young gentlemen, which the king himself had committed to his charge ; but besides, he assisted the sick in the hospitals day and night, visited the prisoners every day, and catechised children many times in the week. He likewise often discoursed with the principal persons of the court, and engaged them in the service of God. Besides which, he preached frequently in the churches.

In the mean time, Martin d' Azpilcueta, surnamed the *Doctor of Navarre*, who was uncle to Xavier on the mother's side, and who was chief professor of divinity in the university of Coimbra, having heard the news of his nephew's arrival, wrote earnestly to the king, that it would please him to send Father Francis to him, urging his request by the most interesting motives. But these letters prevailed nothing. He who had refused so much as to turn out of his way to



see his mother, was bent against the taking a journey, and forsaking his important business to visit one of his relations.

The king retained Xavier at Lisbon, at his own request; and he wrote a letter of excuse to the Doctor of Navarre, who had written two to him full of tenderness and friendship. As the doctor was unsatisfied with that kind of life, which his nephew had embraced, Xavier satisfied him on that point, by letting him know, among other things, "That it is of little consequence to be judged of men, especially of such who will needs be judging, before they understand the matter, and know the merits of the cause." He said moreover, concerning his going to the Indies, "that his uncle should comfort himself for his absence, by the hope of seeing each other in the heavenly kingdom."

During the time of Xavier's stay at Lisbon, every thing he undertook in his profession succeeded so well, that he had some apprehensions concerning this tide of happiness. He bemoaned it sometimes to himself, and said, that "prosperity was always formidable, even in the most pious undertakings; that persecution was more desirable, and a much surer mark of Christ's disciples."

The time of embarkment being come, he was called one day to the palace : the king discoursed fully with him concerning the present condition of the Indies ; and having delivered him all the instructions and credentials which he judged necessary for his mission, he received them from the hands of the king with profound respect, saying, that “ as much as his weakness was capable of performing, he should endeavour to sustain the burden, which God and man had laid upon him.”

Some few days before he went to sea, a nobleman, who supervised the provisions of the naval army, advertised Xavier to make a note of what things were necessary for him, in order to his voyage ; assuring him from his majesty, that he should be furnished to his own desire. “ They want nothing,” replied he with a smile, “ who have occasion for nothing. I am much obliged to the king for his liberality, and to you, sir, for your care of me ; but I owe more to Divine Providence, and you would not wish me to distrust it.”

The count, who had an express order from the king to make a large provision for Xavier, was very urgent with him, and importuned him strongly to take something, “ For fear,” said he, “ of tempting Providence, which does not every day work miracles.” Not to appear obstinate, or

presumptuous, he desired some little books of devotion, for which he foresaw he should have occasion in the Indies; and a thick cloth habit to defend him against the excessive colds, which are to be endured in doubling the Cape. When he could not be prevailed upon to take any further accommodations, the count insisted, (saying to Xavier, "you shall not be master in every thing,") on his having a servant to attend him, "because I am sure," said he, "you cannot do without one."

"So long as I have the use of these two hands," replied Xavier, "I will have no other servant." "But decency," added the count, "requires that you should have one, if it were but to maintain the dignity of your character. How shameful would it be to have an apostolical missionary washing his own linen on the deck, and dressing his own victuals?" "I will take upon me for once," said Xavier, "to serve myself and others too, without dishonouring my character. So long as I do no ill, I am in no fear of scandalizing my neighbour; nor of debasing that authority with which I am entrusted. They are these human considerations, and false notions of decencies and punctilios, which have reduced the church of Christ to that condition in which we now see it."

This positive answer prevented all further urgings of Castagnera, who said on this occasion, he

found it much more difficult to combat the denials of Xavier, than to satisfy the cravings and desires of other men.



## CHAP. VI.

### *He embarks for the Indies.*

**T**HE day of his departure being come at length, and all things in readiness to set sail, he went to the port with two companions, whom he carried with him to the Indies. Symon Rodriguez, a beloved friend and companion of his, bore him company to the fleet. Embracing each other with much tenderness, "My brother," said Xavier, "these are the last words that I shall ever say to you; we shall see each other no more in the present world. Let us endure our separation with patience: for most certain it is, that being well united with our Lord, we shall be united in ourselves; and that nothing shall be able to divide us from the society which we have in Christ Jesus."

"As to what happened when we were chamber-fellows in the hospital at Rome, and concerning which you desired to be informed,

wherefore I cried out one night, *Yet more, O Lord, yet more*; I must now tell you, that I then beheld, but whether sleeping or waking God only knows, all that I was to suffer for the glory of Jesus Christ! Our Lord infused into me so great delight for sufferings, that not being able to satisfy myself with those troubles, which he had presented to my imagination, I begged of him *yet more!* And that was the sense of what I pronounced with so much vehemence, *yet more, yet more!* I hope the Divine Goodness will grant me that in India, which he has foreshown me in Italy; and that the desires which he inspired into me, shall be shortly satisfied."

After these words, they embraced each other anew, and parted, both of them in tears. The signal of departure was then given, and they set sail: it was on the 7th of April, 1541; and in the 36th year of Xavier's age.



## CHAP. VII.

*His Employment in the Ship, and till he arrived at the Indies.*

**H**E found himself sufficient employment during the time of the navigation. He first set

himself by all possible means to banish gaming out of the company, the only recreation, or rather employment of seamen. And to this end, among other measures which he pursued to remove it, he even at length became a looker-on, that he might somewhat awe them by his presence: and when they were breaking out into any extravagancies, he reclaimed them by gentle and soft reproofs. There were above a thousand persons in the ship: he made himself all to all, thereby to gain so to us Christ, entertaining every man with such discourses as were suitable to his calling. His natural courtesy and obliging disposition, gained him a general esteem. The most brutal persons sought his conversation, and were even pleased to hear him speak of God.

He instructed the seamen daily in the principles of religion, and often preached to them at the foot of the main-mast; and with such effect, that after some time, nothing was heard among them which was offensive to the honour of God, or touched upon obscenity, or ill manners. They so respected him, that often one word from him appeased their quarrels, and put an end to their differences.

The viceroy invited him from the very first day, to eat at his table; but Xavier humbly ex-

cused it with great acknowledgments; and during the whole voyage, lived upon such food as the common seamen made use of.

In the mean time, the stench of the water, and the putrefaction of their flesh provisions under the line, produced many dangerous distempers among them; chiefly a pestilential fever, and a kind of canker, which ulcerated all the gums. The sick being crowded together, spread the infection all around. He wiped them in their sweats, cleansed their ulcers, and washed their linen, and rendered them all the most abject services. But his chief care respected their consciences, and disposing them to a christian death. A large cabin, which had been assigned him, (although he laboured under languishments of body himself) he resigned to such as were more desperately ill; lying himself upon the bare deck, without any other pillow than the tackling.

After five months of perpetual navigation, the ship arrived at Mozambique in Africa, towards the end of August. In this place they wintered. The sick being sent to the hospitals, Xavier and his two companions followed to tend them there. The undertaking was beyond his strength; but the soul often sustains the body; and charity can do all things. The sick thought that the very

sight of him availed them more than a thousand medicines.

Having passed the day in labour, he watched all night with dying men, or laid himself down by those who were in most danger, to steal a short unquiet slumber. The greatness of his fatigues at length overwhelmed nature; and he fell sick himself of a fever, so violent, and so malignant, that he was three days in a delirium. Many were desirous to withdraw him from the hospital, and offered him their own lodgings. He constantly refused, and said, "He would live and die amongst the poor."

When the violence of his disorder was at all abated, he forgot himself to think on others. The physician having one day met him going hither and thither among the sick, as his tenderness and charity called him, in the middle of his fit; after having felt his pulse, plainly told him, that in all the hospital, there was not one man in more danger than himself, and prayed him that he would take some small repose, and but give himself a breathing time, till his fever was in the declension.

"I will punctually obey you," replied Xavier, "when I have performed one part of my duty, which calls upon me: it concerns the salvation



of a soul, and there is no time to be lost on such an occasion." Immediately he ordered to be carried to his own bed, a poor ship-boy, who lay stretched out upon a little straw, with a burning fever upon him, without speech or knowledge. The youth had not been long placed upon the bed before he came to himself. Xavier made use of the opportunity, and laying himself by the sick person, who had led a most dissolute life, exhorted him so strongly all that night, to abominate his sins, and to rely on the mercy of Almighty God, that he saw him die in great contrition, mixed with reviving hope.

After this he kept the promise he had made to the physician, and took care of his own preservation. His fever abated by degrees, and at length left him of itself. But his strength was not well recovered when the navy put to sea again; which was on the fifteenth of March, 1542; after a six month's residence in the kingdom of Mozambique. They arrived at Goa, the capital city of the Indies, in May the same year.

## PART II.

## CHAP. I.

*His first Employment, and Way of Living in the Indies.*

AFTER Xavier was landed, he went immediately to the hospital, and there took his lodging, notwithstanding the instances of the viceroy, who was desirous of having him in his palace.

He began his missionary function by applying himself to the bishop of Goa, whose name was Juan d' Albuquerque. After delivering to him his credentials, he cast himself at his feet, and desired his blessing. The prelate edified with the modesty of Xavier, and struck with the venerable air of sanctity which appeared in his countenance, took him up immediately, and embraced him with great tenderness. He bid him rest assured, that "if the episcopal authority was needful to maintain his character and succeed his labours, it should never be wanting to him."

The first conquerors of the Indies are said to have established Christianity there. But it was

lamentably barbarous at this time. Mahometanism and idolatry had overrun the whole country; nor were there, as was supposed, more than four preachers in all the Indies. The greatest part of the natives adored the devil, under an obscene figure, and with ceremonies which decency forbids to mention. Some among them changed their deity every day; and the first living creature which happens to meet them in the morning was the object of their worship, not excepting even dogs or swine. In this they were uniform, that they all offered bloody sacrifices to their gods. And nothing was more common, than to see bleeding infants on the altars, slaughtered by the hands of their own parents.

Thus it was with the natives; nor was there a great deal of difference between these and the Portuguese themselves, who lived more like idolaters than Christians. The pleasures of Asia and the commerce of Infidels, aided not a little to debauch them, to that shameful degree in which Xavier found them.

Such manifold abominations inflamed the zeal of this missionary. He began with the reformation of the Portuguese; and to obtain the blessing of heaven upon his labours, he consecrated the greatest part of the night to prayer, allowing himself at most but four hours sleep: and even

this little repose was commonly disturbed. For lodging in the hospital, and lying always near the sick, his slumber was broken by their least complaint, and he failed not to rise to their relief. He returned to his prayers at break of day, and afterwards employed the forenoon in the hospitals, particularly that of the lepers. He embraced those miserable creatures one after another, and distributed among them all that he could procure in charity.

In the afternoon he made a turn about the town, with a bell in his hand, and gave a loud summons to the fathers of families, that for the love of God, they would send their children and slaves to catechism. The little children gathered together in crowds about him. He led them to the church, and expounded to them the apostles' creed, the commandments of God, and all the practices of devotion, which their years would admit of. And it was through the means of children, that the town of Goa began to change its face. They became modest and devout, which was a silent censure of that debauchery which appeared in persons of riper years. Sometimes they even reproved their parents, and their reproofs often put the most dissolute libertines to the blush.

He then proceeded to public preaching: the effect of which very shortly appeared. Many even of the Indians smiting their breasts, bitterly lamented their offences.

So great was the resort of convinced persons to him, declaring their crimes and imploring his counsel, that writing from Goa to a friend in Europe on that subject, he said, "that if it had been possible for him to have been at once in ten places, he should not have wanted for employment." Such an universal change of manners appeared at length in the whole city, that they seemed another sort of people.



## CHAP. II.

*From Goa he goes to the Coast of Fishery.*

HE was made to understand, that on the oriental coast, which lies extended from cape Comorin to the isle of Manor, and is called the coast of Fishery, there were certain people called *Paravas*, that is to say, fishers: that some of these people had caused themselves to be baptized, from interested motives respecting the Portuguese; but had nothing more of Christianity

than their bare baptism ; and that it would be a work well-pleasing in the sight of God, to labour to accomplish their conversion. It was not concealed from him, however, that the land was barren, and so destitute of the conveniencies of life, that no stranger was willing to settle there : that interest alone drew the merchants thither ; and that the heats were insupportable.

The proposal was according to Xavier's heart's desire. He offered himself without the least hesitation, to go and instruct that people ; and embarked about the middle of October, 1542. He took with him two young men acquainted with the language of the Malabars, which is spoken on the coast of Fishery. He went without receiving the offers that were made him of money, and other provisions ; accounting that he had no greater treasure than his poverty, nor any fund more certain than that of Providence. He accepted only a pair of shoes, to defend him in some measure from the burning sands upon the coasts.

Being arrived there, he immediately fell in with a village of idolaters. He could not bear to go any farther, without preaching the name of Jesus to these Gentiles. He went about from place to place with his bell in his hand, after the same manner as at Goa, and gathering together

all he met, both men and children, instructed them in the Christian doctrine.

By an astonishing industry and unwearied application, he so got acquainted with their language, that he soon translated into the Paravas tongue, the Lord's prayer, the apostles' creed, the ten commandments, and the whole catechism. He appointed meetings for both old and young. "We intermingle (says he, in a letter on the occasion) short prayers with our instructions." So when he explained to them one article of the creed, he began thus, and they repeated after him, *Jesus, thou Son of the living God, give me the grace to believe firmly this first article of thy faith ; and with that intention, we offer thee that prayer, of which thou thyself art author.*"

"Almost in the same manner, (adds he) we run over the ten commandments. When we have jointly repeated the first precept, which is *to love God*, we pray thus : *O Jesus Christ thou Son of the living God, grant us thy grace to love thee above all things!* And immediately after, we say the Lord's prayer." He, in the last place, before their meeting broke up, made an exhortation, which he composed in their own language, being an epitome of the Christian faith, and of the necessary duties incumbent on Christians, in order to their salvation. Before

he left any place to go to another, he called together the most intelligent among them, and gave them in writing what he had taught; appointing them to assemble the people, and to repeat what they had learnt before. These he named *Catechists*, to whom, for the present, he committed the care of every thing.

His labours became so successful among this people, they were so affected with the things of God, and were so desirous of knowing the mysteries of faith, that they scarcely gave him time to take a little nourishment, or a short repose. They sought after him continually, and he was sometimes forced to hide himself from them, to gain the leisure of private intercourse with God. They clearly saw and acknowledged the difference betwixt the God of the Christians and the *Pagods*, which is the name given in the Indies, both to the temples and the images of their false gods. The very *Brachmans* (such is the name of their idol priests) were constrained to honour Xavier, notwithstanding they wrought him much trouble, exposed him to many dangers, and even sought to take away his life.

The life which Xavier led wherever he came, contributed as much as any thing to the success of his labours. His food was the same with that of the poorest people, rice and water. His



sleep was now but three hours at the most, and that in a fisher's cabin on the ground ; for he had soon made away with the mattress and coverlet, which the viceroy had sent him from Goa. The remainder of the night he passed with God, or with his neighbour.

His labours were without intermission ; and he must needs have sunk under them, if God had not in a particular manner supported him. Besides his constant preaching, and other ministerial functions, which employed him day and night, no quarrel was stirring, no difference on foot among them, of which he was not chosen umpire.

But in the midst of all his employments, he enjoyed those spiritual refreshments, and sweets of heaven, which God only bestows on souls who regard nothing but the cross.

Having related in a letter to Europe, though in general terms, and in the third person, what he had performed on the coasts of Fishery, " I have no more to add, says he, but only that they who come hither to labour in the salvation of idolaters, receive so much consolation from above, that if there be a perfect joy on earth, it is that which they feel." He goes on, " I have sometimes heard a man saying thus to God, *O my God, give me not so much comfort in this*

*life ; or if by an excess of mercy, thou wilt heap it upon me, take me to thyself, and make me partaker of thy glory ; for it is too great a punishment to live without the sight of thee !”*

The methods he made use of to instruct the Pagans, and the success he met with therein, were indeed surprising. He writes himself, “ that in one month were baptized some thousand idolaters : and that frequently in one day were baptized a well-peopled village.” He says also, “ that it was to him a most pleasing object to behold, that so soon as those infidels had received baptism, they ran, vying with each other, to demolish the temples of the idols.”

There being no church which was capable of containing those who came to hear him, he led them into a spacious plain, to the number of about five or six thousand persons ; and there, getting up in a tree, that he might the farther extend his voice, he preached to them the words of eternal truth.

The *Brachmans* at length could not endure to have the worship of the Pagods abandoned in the like manner they were, and resolved to be revenged on the author of so strange an alteration. They used many stratagems to despatch him privately. The murderers lay in ambush more than once, and in the silence of the night,

endeavoured to shoot him with their arrows. But Divine Providence did not suffer their malice to take place : of all their arrows one only wounded him, and that but slightly. Enraged and desperate for having missed their aim, they sought him every where, and set fire to three or four houses, where they thought he might possibly be lodged. He was constrained one day to hide in the covert of a forest, and passed the following night in a tree, to escape their malice, who searched the whole forest to find him.

His prayers, on these and such like occasions among his new converts, were to this effect, *O Lord, remember that thou art the God of mercies, and the protector of the faithful : give not up to the fury of these wolves, that flock, of which thou hast appointed me pastor. That these new Christians, who are yet so feeble in faith, may not repent their embracing it ; and that the infidels may not have the advantage of oppressing those who repose their confidence in thee !*

He besought God with abundance of tears, to take pity on those obstinate idolaters. *O Lord, said he, all hearts are in thy hands ! Thou canst bend as it pleaseth thee, the most obdurate : behold, and do that honour even now to the blood and the name of thy beloved Son ?*

It gave him exceeding great joy to find multitudes of the heathen made willing to be instructed in the way of eternal life; but he was afflicted, that he was not sufficient alone to instruct so many vast countries. He wrote earnestly to some persons in Europe for a supply of missionaries. One of his letters was as follows:

“I have often thoughts to run over, if it were possible, all the universities of Europe, and to cry aloud to those who abound more in learning than in charity. Ah, how many souls are lost to heaven through your default! It were to be wished that those people would apply themselves as diligently to the salvation of souls, as they do to the study of sciences; to the end they might render to Almighty God a good account of their labours, and the talents which he has bestowed upon them. They would then renounce their passions, and trample under foot all worldly vanities: they would put themselves in condition of following the motions of the divine will. They would say from the bottom of their hearts—Behold me in readiness, O my Lord; send me wheresoever thou shalt please! even to the Indies, if thou commandest me.

“Good God, how much more happily would those learned men then live, than now they do! And in the hour of death, when they are ready

to stand forth before the dreadful judgment-seat, how much greater reason would they have to hope well of God's eternal mercy, being able to say, *O Lord, thou hast given me five talents, and behold, I have added other five.*

“I take God to witness, that it appears to me, that millions of idolaters might be converted from their idolatry, if there were more preachers, who would sincerely mind the interests of Jesus Christ, and not their own concernments.” He wrote a letter to John the Third, king of Portugal, about the same time, on the same subject; part of which is here subjoined.

“Your majesty ought to consider, that in conferring on you the empire of this new world (so the Indies were called, when they were first discovered by the Europeans) his intention was not so much that you should fill your coffers with the riches of the East, as that you should have an opportunity of signalizing your zeal, by making known to idolaters (through the means of those who serve you) the Creator and Redeemer of the world.”

“And should this be omitted, or be but slightly performed? There is danger “said he,” that when God shall summon your majesty to judgment, that will come to pass, which you least expect, and which is not to be avoided.

“May your majesty be pleased a little to inspect your incomes from the Indies; and after that look over the expenses which are made for the advancement of religion; and having weighed all things equally on either side, you may make a judgment, if that which you bestow bears any proportion to what you receive. And then perhaps you will find a just subject to apprehend, that of those immense treasures, which the Divine goodness has heaped upon you, you have given to God but an inconsiderable pittance.

“The sincere and ardent charity of my heart towards your majesty, has constrained me to write to you in this manner; especially when my imagination represents to me in a lively sort, the complaints which the poor Indians send up to heaven, that out of so vast a treasure, with which your estate is enriched by them, you employ so little for their spiritual necessity.” The letter ended in begging this favour of Almighty God, that the king, in his life time, might have those considerations, and that conduct, which he could wish to have had when he was dying.

Xavier would not be fixed for a constancy to any single place; but formed a resolution to carry the name and doctrine of Jesus Christ from isle to isle, and from kingdom to kingdom, even to the utmost limits of the East. But before

he resolved on any particular place, he always consulted God by mighty prayer, in order to be fully satisfied of his divine pleasure. And being thus satisfied, no entreaties of friends, or prospect of dangers, or want, or any other thing, could move him in the least degree.

At one time, after waiting much upon God concerning a voyage, which he was resolving upon to Macassar, and being satisfied in the point, he wrote to Goa as follows:

“I hope that God will confer his favours upon me in this voyage; since through his infinite mercy, I have learnt with so much spiritual joy, that it is his holy pleasure I should go to those kingdoms of Macassar. I am so much resolved on executing what our Lord has revealed to me, that if I should be wanting on my part, I should go, to my thinking, in direct opposition to his orders. I repose withal, so great a confidence in God, for the love of whom I undertake this voyage, that if there should only pass this way some little bark of Malacca (he wrote from the town of Miliapor, said to be the place of St. Thomas the apostle’s long residence and martyrdom) I should go abroad without the least deliberation. All my hope is in God: and I conjure you by his love to remember always in your prayers so great a sinner as I am.”

## CHAP. III.

*He goes to the isles Del Moro.*

**DURING** the abode which Xavier made in a place called Ternate, he heard speak of certain isles, which are distant from it about sixty leagues eastward, and which take their names from the principal, called Del Moro.

The deplorable situation and state of their inhabitants excited his tenderest compassion, and made him resolve to visit them. When his design was known, all possible endeavours were used to break it. His friends were not wanting to inform him, that the country was hideous, as it was barren; that it seemed accursed by nature, and a more fitting habitation for beasts than men. It was told him, moreover; that the people of the country surpassed in cruelty and faithlessness, all the barbarians of the world; that they poisoned one another: that they fed themselves with human flesh: that their inhumanity extended so far, that when they designed a sumptuous feast, they begged some of their friends to send them on old unprofitable father, to be served up to the entertainment of their guests, with promise to repay them in kind on the like occasion. They



urged a variety of other reasons to dissuade him from attempting the conversion of those islanders, accompanied with many prayers and tears. But they were to no purpose: Xavier was steadfast to his resolution.

His friends at length, perceiving their entreaties availed nothing, had recourse to constraint, so far as to obtain from the governor of Ternate a decree, forbidding on severe penalties, any vessel to carry him to the isles Del Moro.

Xavier seriously resented this usage, and fervently expostulated the matter with his friends. "Where are those people, said he, that dare confine the power of Almighty God? And have so mean an apprehension of our Saviour's love and grace? Are there any hearts hard enough to resist the influences of the Most High, when it pleaseth him to soften and to change them? Can they stand in opposition to that gentle, and yet commanding force, which can make dry bones live, and raise up children unto Abraham from stones? What! shall he, who has provided for subjecting the whole world by the cross! shall he exempt from that subjection this petty corner of the universe! shall then the isles Del Moro be the only place which shall receive no benefit of redemption? I acknowledge them to be very barbarous and brutal, and yet be it granted they

were more inhuman than they are, it is because I can do nothing of myself, that I have the better hopes of them.

“If those isles, he added, abounded in precious woods, and mines of gold, the Christians would have the courage to go thither; and all the dangers of the world would not be able to fright them; they are base and fearful, because there are only souls to purchase. And shall it then be said, that charity is less daring than avarice? You tell me they will take away my life, either by the sword or poison; but this is a favour too great for such a sinner as I am to expect from heaven. Yet I dare confidently say, that whatever torments or death they prepare for me, I am ready to suffer a thousand times more for the salvation of only one soul.” He concluded his discourse, by telling them, “that there was nothing really to fear in this undertaking; that God had called him to the isles Del Moro; and that man should not hinder him from obeying the voice of God.”

His discourse made such impression on their hearts, that, not only the decree against his passage was revoked, but many offered themselves to accompany him in that voyage, through all the dangers which seemed to threaten him. He embarked with some of his friends, passing through

the tears of the people, who attended him to the shore, without expectation of seeing him again. Before he set sail, he wrote to some of his friends as follows :

“ I have resolved to hazard all for the salvation of their souls. My whole confidence is in God; and all my desire is to obey, as far as in me lies, the words of Jesus Christ: *He who is willing to save his life shall lose it; and he who will lose it for my sake shall find it.* Believe me, dear brethren, though the evangelical maxim in general is easy to be understood; yet when the time of practising it calls upon us, and our business is to die in God, as clear as the text seems, it becomes obscure; and he only can compass the undertaking of it to whom God by his mercy has explained it. For then it will be seen how frail and feeble is human nature.”

He endured in this barren and inhospitable country, all the miseries imaginable, of hunger, thirst, and nakedness. But the comforts which he received from heaven, infinitely sweetened all his labours; which may be judged by a letter he wrote to F. I——s. After he had given him a faithful description of the place, “ I have, he added, given you this account of it, that from thence you may conclude, what abundance of celestial consolations I have tasted in it. The

dangers to which I am exposed, and the pains I take for the interest of God alone, are the inexhaustible springs of spiritual joy; insomuch, that these islands, bare of all worldly necessaries, are the only places in the world, for a man to lose his sight with the excess of weeping; but they are tears of joy! For my own part, I remember not ever to have tasted such interior delights: and these consolations of the soul are so pure, so exquisite, and so perpetual, that they take from me all sense of my corporeal sufferings.”

In one of his letters to Rome, after giving them an account at large of his voyages to Malacca, to Amboyna, to the Moluccas, and the isles Del Moro; with the success which God had given to his labours, he mentions particularly a danger of shipwreck which he had been in, in the Streight of Ceylon; and has, among other particulars, the following words:

“In conclusion, having reposed all my hope in the infinite merits of our Lord and Saviour; and being encompassed with his protection, I enjoyed a greater satisfaction in the midst of this raging tempest, than when I was wholly delivered from the danger. In very truth, being as I am, the worst of all men, I am ashamed to have shed so many tears of joy, through an excess of hea-

venly pleasure, when I was just upon the point of perishing. Insomuch that I humbly prayed our Lord, that he would not free me from the danger of my shipwreck, unless it were to reserve me for greater dangers, to his own glory, and his service."

Superstition

*No. It is not superstition.*

He wrote now again to the king of Portugal for a farther supply of preachers, and with reference to some irregularities and neglects, in the administration of civil justice, which had been prejudicial to the gospel.

"I have long deliberated, said he, whether I should certify your majesty of the transactions of your officers in the Indies, and what ought farther to be done for the establishment of our faith in Christ. I feared, that if I should give you all my thoughts, my letter would only serve for evidence against you, at the hour of your death, and would augment against your majesty the rigour of the last judgment, by taking from you the excuse of ignorance. But at the same time I concluded, that I could not be silent without betraying my ministerial function: and it also seemed to me, that God gave me not these thoughts without some particular design; which probably was, that I might communicate them to your majesty. Indeed the particular affection

you bear us, well deserves that I should sacrifice myself for you.

“ I beg and adjure your majesty, by the love which you ought to bear to our blessed Lord, and by the zeal wherewith you burn for the glory of the Divine Majesty, to send next year, some preachers of your faithful subjects to the Indies. For I assure you, that your fortresses are in extreme want of such supplies ; both in reference to the Portuguese, who are there in garrison, and to the new Christians established in the towns and villages, depending on them. I speak by experience ; and that which I have seen with mine own eyes, obliges me to write concerning it. Being at Malacca, and at the Moluccas, I preached when opportunity served ; and was forced upon it, because I saw the soldiers and people had great need of being frequently taught the word of God.

“ I preached then in the morning to the Portuguese. I went again into the pulpit in the afternoon and instructed their children, their slaves, and idolaters newly converted ; accommodating my discourse to the measure of their understanding, and expounding to them the principal points of the Christian doctrine, one after another. Besides which, it has been found necessary to as-

semble the wives of the Portuguese, one day in every week, and instruct them in the articles of the Christian faith. Much fruit would be gathered in a few years, if the same method was observed in all places. I preached also every day in the fortress, to the sons and daughters of the soldiers, to their servants of both sexes ; in fine, to the natives of the country, who were born Christians. And these instructions had so good effect, that they totally renounced the superstitions and sorceries, which were in use amongst those stupid and ignorant new converts.

“ I descend into all these petty circumstances, to the end your majesty may judge, according to your prudence, what number of preachers may be necessary here ; and that you may not forget to send many to us. For if the ministry of preaching be not more exercised among us, we have reason to apprehend, that not only the Indians, who have embraced the faith, will leave it, but the Portuguese also may forget the duties of Christianity, and live afterwards like heathens.”

Xavier wrote at the same time to F. Symon Rodriguez, who had great credit at the court of Portugal, desiring he would support his requests with his interest. He recommended to him, in an especial manner, “ That he would make

choice of those preachers, who were men of known virtue, and exemplary mortification." He subjoined, " If I thought the king would not take amiss the counsel of a faithful servant, who sincerely loves him, I should advise him to meditate one quarter of an hour every day, on that divine sentence, *What shall it profit a man to gain the whole world, and to lose his own soul?* I should counsel him, I say, to ask of God the understanding and taste of those words; and that he would finish all his prayers with the same words, *What shall it profit a man to gain the whole world, and to lose his own soul?* The hour draws nearer perhaps than he thinks; that fatal hour, when the KING of kings, and LORD of lords, will summon him to judgment, saying to him these dreadful words, ' Give an account of your administration.' For which reason, do in such manner, my dear brother, that he may fulfil his whole duty; and that he may send over to the Indies all needful supplies for the increase of Christianity."

Among the large instructions which he gave both by word of mouth and in writing, to the new missionaries, which he sent from time to time to succeed himself, in the remote parts of the Indies, he advised them in particular, " Let your conversation be always confined to the



spiritual subjects of death, of judgment, of hell, of frequenting the holy communion, and the exact observation of God's commandments. For if you never speak to them, but concerning these matters, they will never rob you of those hours which are set apart for your function. Fail not to write to Goa, to the fathers and brothers, giving them an account of the fruit of your labours ; and proposing to them what you think may be to the advancement of piety. What above all things I recommend to you, and which I can never sufficiently repeat, is, that whatsoever voyage you make, and wheresoever you shall endeavour to gain the love of the people, by good offices, and a fair demeanour ; by which means you will have greater opportunities for the gaining of souls : which God Almighty grant you all the grace to do, and abide for ever with you."

He was about this time made profitable to a young man of quality, whose name was R. Segneyra, (in a place called Bazain,) whom he had known two years before, when he was at Malacca. Perceiving then, that the dissolute manner of living to which his situation exposed him, endangered all his good intentions ; and the circumstances of his condition rendering it expedient, Xavier advised him to leave the Indies, and

return to Europe. But though he promised fair, an advantageous post falling to him, he thought no more of the advice, but relapsed into his former debaucheries. Xavier was wholly lost to his remembrance, when he happened to meet him at Bazain. The sight of the father surprised him at first, and almost confounded him. But recovering himself, he came up boldly to him, and took his hand, to have kissed it, according to his former custom. Xavier, as courteous and civil as he was, yet thrust him back sternly enough; but mollifying himself a little, "How, my son," said he, "are you still in the Indies? Were you not advised to leave Malacca, and return to Portugal?"

The young man, in great disorder, and not knowing how to excuse himself, laid all the blame on the governor, who had detained him in some sort against his will. "But," replied Xavier, with a holy indignation, "Is it the governor who has obliged you to live like a beast, and to continue for two years in neglect of your duty to God? However it be," continued the father, "know that we two shall never be well with one another, so long as you are upon ill terms with God." At these words, Segneyra, pierced with a lively sorrow, asked pardon of the father for his breach of promise, and for his unfaithfulness

to the divine grace. He thence wholly changed his life, and became quite another man,



#### CHAP. IV.

*He goes for Japan: The particular occasion of it.*

IT happened so that in the course of Divine Providence, there came from Japan to Goa, one *Anger*, a considerable person, with his two servants. After renouncing heathenism, and having been long instructed in the doctrines of Christianity, they received baptism. The fervour and behaviour of these Japanians was very remarkable, *Anger* could speak of nothing but God; and spoke of him with so much fervency, that it seemed even to burn him up. The mystery of the passion of the Saviour of the world, moved him above every thing else: and he was so ravished with the goodness of God, and so possessed with love, in considering a God crucified, that he breathed nothing but dying for him, and the salvation of his brethren. So that he was often heard to cry out in the midst of his devotions, “How glad should I be to die for thee,

O my God! O my dear Japanians, how much are you to be lamented, and what compassion do you raise in me!"

In conversing with them, Xavier understood what he had formerly learnt by hearsay, that the empire of Japan was one of the most populous in the world; that the Japanneses were naturally covetous of knowledge, and withal, docible, and of great capacity, with many other particulars. He was smote with the desire of carrying the gospel among them; and he adored the wisdom of Divine Providence, in sending three Japanians from their native country to Goa, that they might serve for guides to a missionary.

He from that moment determined to venture his life for the salvation of their souls, and began to adjust his measures accordingly. But the affairs of Goa, where he then was, and his other employments, obliged him to some delay.

In the mean time, he applied himself particularly to the exercises of a spiritual life, as it were to recover new strength after his past labours, according to the custom of the servants of God, who in the communications which they have with God, refresh themselves, after the pains which they have taken for the good of their neighbours.

Then it was that in the garden of St. Paul's College, sometimes in walking, at other times in retiring into a little hermitage, which was there set up, he cried out, *It is enough, O my Lord, it is enough!* By which he declared, that he was not able to support the abundance of his heavenly consolations; and at the same time gave to understand, (such was his love of the cross) that he would have rather chosen to suffer any torments for the service of God, than to have enjoyed all those spiritual delights; being content to wait for these till another life; and being desirous in the mean time, to endure any pains or sufferings, which God would be pleased to inflict upon him in the present world.

His interior employments did not however hinder him from the labours of his ministerial vocation, nor from succouring the distressed in the hospitals and prisons. On the contrary, the more lively and ardent the love of God was in him, the more desirous he was to bring it forth, and kindle it in others.

He wrote a letter about this time to one F. Francis Henriquez, who laboured at Travancor, and who was somewhat dissatisfied, believing he lost his time, because some of those new converts, shaken either by promises or threatenings, had returned to their former superstitions. Xa-

xavier exhorted him to be of good courage, assuring him, that his labours were more profitable than he imagined; that when all the fruit of his zeal should be reduced to the little children, who died after baptism, God would be well satisfied with his endeavours. And that after all, the salvation of only one soul ought to comfort a missionary for all his pains: that God regarded our good intentions; and that a servant of his was never to be esteemed unprofitable, who laboured in his vineyard with all his strength, whatever his success might prove."

Being now upon the point of setting out for Japan, and it being known by his friends, they made use of all their endeavours to divert him from it. They set before him the length of the way, which was thirteen hundred leagues; the certain and inevitable dangers to which he must expose his life; with a variety of particulars to the same purpose; and concluded in begging him, in God's name, to leave the thoughts of those remote islands, which nature seemed to have divided from the commerce of mortals; and where Christianity could not maintain itself against the persecution of Pagans.

Xavier was so well persuaded, that God would have him travel to Japan, that he would not listen to the reasons of his friends, and said:

with an air of profound seriousness, "Verily, I am amazed, that you would endeavour to hinder me from going for the good of souls, whither you yourselves would go, out of the sordid consideration of a small transitory gain! And must plainly tell you, I am ashamed of your little faith." In conclusion, he told them, "that having so often experienced the care of Providence, it would be an impiety to distrust it; that it had not preserved him from the swords of the Badages, and the poisons of the isles Del Moro, to abandon him in other dangers; that India was not the boundary of his mission; but that in coming thither, his design had always been to carry, as much as was in his power, the gospel even to the utmost limits of the world."

He wrote to I——s to give him an account of his intended voyage, and of the thoughts of his heart concerning it. "I cannot express to you," said he, "with what joy I undertake this long voyage. For it is all full of extreme dangers; and he who out of four ships can preserve one, thinks he has made a saving voyage. Though these perils are surpassing all I have hitherto proved, yet I am not discouraged a jot the more from my undertaking: so much the Lord has been pleased to fix it in my mind, that the preaching of the cross of Jesus shall produce

great fruit in those countries, when once it shall be planted there."

To another he wrote from Goa, on the same occasion, as follows: "There are arrived here some ships from Malacca, which confirm the news, that all the ports of China are armed; and that the Chinese are making open war with Portugal: which notwithstanding, my resolution still continues for Japan. For I see nothing more sweet or pleasing in this world, than to live in continual dangers of death for the honour of Jesus Christ, and for the interests of the gospel. It being indeed the distinguishing character of a Christian, to take more pleasure in the hardships of the cross, than in the softness of repose."

All things being now in readiness, he embarked at Goa for Japan, in April, 1549. He had for his companions the three Japaneses mentioned before, and two other of his friends. They first stopped at Cochin, where walking one day through the streets, he happened to meet a Portuguese of his acquaintance; and immediately asked him how he was in health? The Portuguese answered he was very well: "Yes," replied Xavier, "in relation to your body, but in regard to your soul, no man can be in a worse condition." The words were ordered by a particular Providence; for this man who (as he after-



wards confessed) was just then designing in his heart a wicked action, being struck with astonishment and sorrow, repented of his wickedness, and by the grace of God, changed his whole life.

They left Cochin the 25th of April, and still pursuing their journey, arrived at Malacca the last day of May. Alphonso Martinez, grand vicar to the bishop, at that time lay dangerously sick, and in such agony of soul as moved compassion. For having been warned of God to give up his accounts to him, of that ministry which he had exercised for thirty years, and of all the actions of his life, he was so struck with the horror of immediate death, and the disorders of his life, which was not very regular for a man of his profession, that he fell into a deep melancholy, and totally despaired of his salvation. He cast out lamentable cries, which affrighted the hearers; they heard him name his sins aloud, not that he might ask pardon for them, but only to declare their enormity. When they would have spoken to him of God's infinite mercy, he broke out into a rage, and cried out as loud as he was able, That there was no forgiveness for the damned, and no mercy in the bottomless pit.

The sick man was told, that father Francis was just arrived: having known him before, he consented to see him. Xavier being come in, be-

gan to speak to him of eternity, and of the conditions requisite to a Christian death. This discourse served only to increase Martinez's terrors: and Xavier on this occasion found that to be true, which may be often observed, that nothing is more difficult than to persuade a dying man to hope well of his salvation, who in the course of his life had flattered himself with the hopes of it, that he might sin with the greater boldness.

Seeing the evil to be almost past remedy, he undertook, as it were, to do violence to heaven, that the sick man might obtain from God true repentance, and the grace of a religious death. And the Lord was entreated to show pity in this latest extremity. Martinez became calm; began to have reasonable thoughts, and received the Lord's supper with a lively sorrow for his sins, and a tender reliance on God's mercies: after which, he died gently in the arms of Xavier, calling upon the name of Jesus!

On the 24th of June, he with his companions set sail from Malacca, and on the 15th of August, 1549, arrived at Cangoxima in Malacca, the birth-place of Anger, now surnamed *Paul de Sainte Foy*.

## CHAP. V.

*Of the Religion of the Japanncses when Xavier arrived in that Country ; his Labours, and Way of living among them.*

ALL the Japanians, excepting some few, who make profession of *atheism*, and believe the soul mortal, are idolaters, and hold the transmigration of souls, after the doctrine of Pythagoras. Some of them pay divine worship to the sun and moon, and to the Potaques, the gods of China. There are divers of them who worship some kinds of beasts, and many who adore the devil under dreadful figures. Besides these, they have a certain mysterious deity, whom they call *Amida* ; and say this god has built a paradise of such distance from the earth, that the souls cannot reach it under a voyage of three years. But the god *Xaca* is he of whom they report the greatest wonders ; who seems to be a counterfeit of the true Messiah, set up by the devil himself, or by his ministers. For if one would give credit to them, *Xaca* being born of a queen, who never had the carnal knowledge of a man, retired into the deserts of Siara, and there underwent severe sufferings, to expiate the sins of men ; that

coming out of this wilderness, he assembled some disciples, and preached an heavenly doctrine in divers countries.\*

It is incredible how many temples have been built to the honour of *Amida* and *Xaca*: all the cities are full of them; and their magnificence is equal to their number: nor is it easy to imagine, how far their superstition carries the worshippers of these two deities. They throw themselves headlong from rocks; or bury themselves alive in caves; and it is ordinary to see barks full of men and women, with stones about their necks, and singing the praises of their gods; after which they cast themselves into the sea.

They have a chief of their religion, and a kind of sovereign priest, whom they call *Saco*. He keeps his court in the capital city of the empire; and it is he who approves the sects, who institutes the ceremonies, and ordains the priests of idols, by conferring on them the power of offering sacrifices. The priests, who are called *Bonzas*, live most of them in deserts, the rest in towns; and are among the Japanneses what Brachmans are among the Indians, unless they are yet more impious, and greater hypocrites.

\* These opinions are supposed to be corruptions of the doctrine preached in the Indies by the apostle St. Thomas.

Immediately after the arrival of Xavier and his companions, Paul de Sainte Foy, whom formerly we called Anger, went to pay his duty to the king of Saxuma; on which Congaxima is depending, and whose palace is about the distance of six leagues from it. That prince, who had heretofore showed great favour to Anger, received him with much humanity, and with so much the greater joy, because he had believed him dead. It may be thought tedious, circumstantially to describe all the particulars that followed hereupon, which prepared the way, and effected the conversion of those among them who received the gospel by the means of Xavier.

The first thing he did was to make himself capable to preach in the language of the country: he had already some slight knowledge of it, by the communications he had with the three Japanian Christians; but he knew not enough to express himself with ease and readiness. He therefore applied himself with all diligence to the study of the tongue; which he relates in the following words, "We are returned to our infancy," says he, "and all our business at present is to learn the first elements of the Japanian grammar. God give us grace to imitate the simplicity and innocency of little children, as well as to practise the exercises of children."

This indeed was a main part of his first employment, when he came to a strange country, namely, to learn their language. And it is almost incredible with what facility he overcame these difficulties. It may be truly said, that the Holy Spirit assisted him on those occasions; and the ease wherewith he learned so many tongues, seemed almost equivalent to the lasting gift of them. Within the compass of forty days, he understood enough of the language to undertake the translation of the Apostles' Creed, and the exposition of it, which he had composed in India. As fast as he translated, he got every parcel of it by heart, and with that help, he first declared to them the gospel.

He began by explaining the first article of the creed, *the existence of one God*, all-powerful, the Creator of heaven and earth, &c. and so proceeded in order. Some of them held the preacher for a mad-man, and laughed him to scorn; notwithstanding which the wiser sort could not let it sink into their belief, that a stranger who had no interest to deceive them, should undergo so many hardships and dangers, and come so far on set purpose to cheat them with a fable. In these considerations, they were desirous of clearing those doubts which possessed them, in relation to what he declared to them. Xavier answered them

so distinctly, and withal so reasonably, with the assistance of Paul de Sainte Foy, who served him for an interpreter in case of need, that many of them, satisfied with his solutions, came over to the faith of Christ.

His discourses in private, and his preaching in public, had their effect on a few of the Bonzas themselves: however, the greater part of them opposed the preacher and his doctrine, and raised against him all the persecution they possibly could. Some said that he and his companions were plain mountebanks, and the religion which they preached a mere fable. One day as he was preaching in one of the public places of the city, a Bonza interrupted him in the midst of his discourse, and warned the people not to trust him; saying, that it was a devil who spoke to them in the likeness of a man.

The outrageousness of the Bonzas failed, however, of the effect which they desired. The Japanese, who are in general men of understanding, and plain dealers, came easily to understand the motives of their priests: and finding interest in all they said or did, grew more and more attentive to the doctrine of Xavier.

Some of them upbraided the Bonzas, and said, that religion was not to be defended by calumnies and affronts, but by arguments: that

if the doctrine of the European was false, why did they not demonstrate clearly the falsehood of it? that for the rest it was of little consequence, whether this preacher was a *demon* or a man; and that truth was to be received, whosoever brought it. That after all, he lived with great austerity, and was more to be credited than many of them.

In effect, Xavier, for the edification of this people, who judged, as is common with all, by the appearances of things, abstained entirely both from flesh and fish. Some bitter roots and pulse boiled in water, were all his nourishment in the midst of his continual labours. So that he practised rigorously and literally that abstinence, of which the Bonzas made profession, or rather that which they pretended to practise.

One of the new converts composed elegantly in his own tongue, the history of the redemption of mankind, from the fall of Adam to the coming down of the Holy Ghost. The same man being once asked, what answer he would return the king, in case he should command him to renounce his faith? "I would boldly answer him," said he, "in this manner; Sir, you are desirous, I am certain, that being born your subject, I should be faithful to you: you would have me ready to hazard my life in your interests, and to die for your service. Yet farther, you would



have me moderate with my equals; gentle to my inferiors; obedient to my superiors; equitable towards all. And for these reasons, command me still to be a Christian; for a Christian is obliged to be all this. But if you forbid me the profession of Christianity, I shall become at the same time, violent, hard-hearted, insolent, rebellious, unjust, wicked; and I cannot answer for myself that I shall be other than all this."

"Their zeal," says Xavier, in one of his letters, "is worthy that of the primitive ages of the church." He added, that "there was not a Christian in Japan, who would not choose rather to lose his life, than forfeit the love of Jesus Christ."

It was wonderful, according to the report of Xavier himself, to observe, that in some places, there was no other speech but of Jesus Christ throughout a whole town; and that those who had most eagerly fought against the Christian law in their disputes, were now the most ardent to defend it, and to practise it with most exactness.

It gave him infinite satisfaction to see the change which the gospel had wrought in them, as he acknowledged in a letter which he directed some time after to Europe. "Though my hairs are already become all hoary," says he, "I am more vigorous and robust than I ever was: for the

pains which are taken to cultivate a reasonable nation, which loves the truth, and which covets to be saved, afford me matter of great joy. I have not in the course of my life received a greater satisfaction, than at Amanguchi; where multitudes of people came to hear me by the king's permission. I saw the pride of their Bonzas overthrow, and the most inflamed enemies of the Christian name subjected to the humility of the gospel. I saw the transports of joy in those new Christians, when after having vanquished the Bonzas in dispute, they returned in triumph. I was not less satisfied to see their diligence in labouring to convince the Gentiles, and vying with each other in that undertaking: with the delight they took in the relation of their conquests; and by what arguments and means they brought them over: and how they rooted out the heathen superstitions. All these particulars gave me such abundant joy, that I lost the sense of my own afflictions."

"Ah, might it please almighty God, that as I call to my remembrance those consolations, which I have received from the fountain of all mercies, in the midst of my labours, I might not only make a recital of them, but give the experience also, and cause them to be felt and considered, as they ought to be, by our universities of Europe. I am assured, that many young men

who study there, would come hither to employ all the strength of their parts, and vigour of their minds, in the conversion of an idolatrous people, had they once tasted those heavenly refreshments which accompany our labours."

The gospel was still opposed, and still prevailed among the Japanneses. A single action of one of Xavier's companions, had good effect, in a considerable place. Fernandez preaching in one of the most frequented places of the town, had among his auditors some persons of great understanding, strongly attached to their own sect, who could not comprehend the maxims of the gospel; and who heard the preacher with no other intention than to make sport of him. In the midst of the sermon, a man who was of the scum of the rabble, drew near to him, as though it were to whisper something to him, and hawking up a mass of nastiness, spit it full in his face; Fernandez, without speaking a word, or making the least sign of uneasiness, took his handkerchief, wiped his face, and continued his discourse.

Every one was surprised at the moderation of the preacher. The more debauched, who had set up a laughter at this affront, turned their scorn into admiration, and sincerely acknowledged, that a man who was so much master of his

passions, as to command them on such an occasion, must needs be endued with greatness of soul, and heroic courage. But one of the chief of the assembly, discovered somewhat else in this unshaken patience; he was the most learned among all the doctors of Amanguchi, and the most violent against the gospel. He considered that a law which taught such patience, and such insensibility of affronts could only come from heaven; and argued thus within himself:

“These preachers, who with so much constancy endure the vilest of all injuries, cannot pretend to cozen us. It would cost them too dear a price; and no man will deceive another at his own expense. He only who made the heart of man, can place it in such tranquillity. The force of nature cannot reach so far; and this christian patience must proceed alone from some divine principle. These people cannot but have some infallible assurance of the doctrine they believe, and of the recompense they expect. For, in fine, they are ready to suffer all things for their God; and have no human expectations. After all, what inconvenience, or danger can there be to embrace their law? If what they tell us of eternity be true, I shall be eternally miserable in not believing it: and supposing there be no other life but this, is it not better to follow a religion which elevates a man

above himself, and which gives him an unalterable peace, than to profess the notions of our sects, which continue us in all our weakness, and which want power to appease the disorders of our hearts."

He made his inward reflections upon all these things, as he afterwards declared; which being accompanied with the motions of the grace of God, touched him to the quick. As soon as the sermon was over, he confessed that the virtue of the preacher had convinced him of the truth of Christianity. He desired baptism, and received it with great solemnity. This illustrious conversion was followed with answerable success: many who had a glimmering of the truth, and feared to know it yet more plainly, now opened their eyes, and admitted the gospel light without resistance.



## CHAP. VI.

*He leaves Amanguchi, and goes to the kingdom of Bungo.*

**I**N the mean time, a Portuguese vessel arrived at the kingdom of Bungo; and news came to Amanguchi, that this ship which had sailed hither from the Indies, would be on its way back again in a month or two. Xavier sent one of the Japanese converts with a letter directed to the

captain and merchants of the vessel. He desired them to send him word who they were, from whence bound, and how soon they intended to return? After which he told them, that his intention was to return to the Indies, and that he should be glad to meet them, in case they were disposed to repass thither. In conclusion, he desired them earnestly, that they would borrow so much time from their affairs of merchandize, as to think a little on their souls; and declared to them, "That all the silks of China, whatever gain they might afford them, could not counter-vail the least spiritual profit, which they might make, by a daily examination of their consciences." He received answer to his satisfaction, and prepared to leave Amanguchi; which he did in September, 1551.

The ship was at the port of Figen, about fifty leagues from Amanguchi. Xavier directed his course thither on foot, according to his custom, with five of his companions. When the captain of the vessel, Edward de Gamma, understood that the father was drawing near, he called together all the Portuguese, and got on horseback with them, to pay him their respects in ceremony. Xavier fell into this ambush of civility, but he would willingly have avoided it. They came up to him within a league of Figen; and found him walking between the two lords of Amangu-

chi, who had never left him; and himself carrying his own equipage. Gamma was surprised to see a person so considerable in the world in such a posture, and alighting from his horse, with all his company, saluted him with all manner of respect. They besought him to mount on horseback, but he could not be persuaded! so the Portuguese bore him company on foot to the port.

The circumstances of respect, and the demonstrations of joy which the Portuguese paid to Xavier on this occasion, astonished the Japanians of those parts. The king of Bungo himself, hearing the discharge of cannon, sent an officer of his court to inquire the reason. Gamma showing father Francis to the messenger, told him, that the noise which had alarmed the court, was only a small testimony of the honour which was owing to so great a person; one so dear to heaven, and so much esteemed in the court of Portugal.

The Japaner, who saw nothing but poverty in the person of Xavier, and remembering what had been written of him by the Bonzas of Amanguchi, stopped a little without speaking: then with amazement in his face, "I am in pain, said he, what answer I shall return my prince: for what you tell me has no correspondence, either with that which I behold, or with the accounts we have received from the Bonzas; who have seen your father Bonza entertain a familiar spirit, who

taught him to cast lots, and perform certain magical operations, to delude the ignorant: they report him to be a wretch forsaken and accurst of all the world." He added a great deal to the same effect. Then Gamma replying, told the Japanese all that was necessary to give him just and good impressions of the father, and to hinder him from contempt of his mean appearance. On this last article he declared to him, that he who had so despicable an outside was of noble blood; that fortune had provided him with wealth, but that his virtue had made him poor; and that his wilful want of all things, was the effect of a great spirit, which despised those empty pomps, that are so eagerly desired by men of the world. Yes,

Th' exterior shows of greatness he declin'd,  
But for an *Eden* lost, gain'd *Paradise* of mind.

The king of Bungo had already heard speak of father Francis; and gave no credit to what the Bonzas of Amanguchi had written of him. He was a prince of about five and twenty years of age, very judicious, generous, and civil; but too much engaged in carnal pleasures, after the manner of the Japanese princes. What he had heard from the relation of the messenger, increased his longing to behold Xavier; and the same day he wrote to him in these very terms,

“Father Benza of Chimahicoghin, (for by



that name they call Portugal) may your happy arrival in my estates be as pleasing to your God, as are the praises wherewith he is honoured by his saints. Quansyonofama, my domestic servant, whom I sent to the port of Figen, tells me that you are arrived from Amanguchi; and all my court will bear me witness, with what pleasure I received the news. As God has not made me worthy to command you, I earnestly request you, to come before the rising of the sun to-morrow, and to knock at my palace-gate, where I shall impatiently attend you. And permit me to demand this favour of you, without being thought a troublesome beggar.

“In the mean time, prostrate on the ground, and on my knees before your God, whom I acknowledge for the God of all the gods, and the Sovereign of the best and greatest which inhabit in the heavens, I desire of him, I say, to make known to the haughty of the world, how much your poor and holy life is pleasing to him; to the end that the children of our flesh may not be deceived by the false promises of the earth. Send me news of your holiness, the joy of which may give me a good night’s repose, till the cocks awaken me with the welcome declaration of your visit.”

This letter was carried by a young prince, attended by thirty young lords belonging to the

court. Being returned to court, he reported to the king, with what respect his letter was received and many particulars in favour of Xavier, concluding, that his case was quite different from what their Bonzas had represented; and that as to his poverty, properly speaking, they are not to be accounted poor who possess as much as they desire.

The Portuguese merchants, with great ceremony, attended Xavier to the court, where he was received with every demonstration of joy and respect. One of the king's attendants spoke to him in this manner, "May your arrival, holy Bonza, be as pleasing to our king, as the smiles of a babe are to its mother, who holds him in her arms; which certainly will be; for we swear by the hairs of our heads, that every thing, even to the very walls, conspire to your good reception, and excites us to rejoice at your arrival: we doubt not but it will turn out to the glory of that God, of whom you have spoken so greatly at Amanguchi." Another added, "I wish you an increase of glory, and an entire accomplishment of that design which brought you hither from the extremities of the earth." The king said all the obliging things to him that could be expected from a well-bred man. And laying aside all the pomp of majesty, which the kings of Japan are never

used to quit in public, treated him with the kindness and familiarity of a friend.

The father answered all these civilities of the prince with most profound respect and submission: after which, taking occasion to declare Jesus Christ to him, he explained in few words the principal maxims of Christian morality. Much conversation passed between them: the king attended to all he said, and made his replies and inquiries. Xavier's behaviour and representation of things, gave him the utmost satisfaction. Upon which the father said, "I petition the God of heaven, from the bottom of my heart, to reward your majesty for all the favours you have heaped upon me, by bestowing on you the light of faith, and the virtues of Christianity; to the end you may serve God faithfully during your life, and enjoy him eternally after death."

It was in this manner that Xavier's way was prepared for declaring the gospel to the natives of Bungo. They came thronging from all quarters to hear him speak of God. His public preaching, and his private conversation, had their due effect. Multitudes renounced their idols, and believed in Jesus Christ. Whole days together were employed in baptizing idolaters, or in teaching new believers: so that the Portuguese

could not enjoy him themselves, for their own spiritual consolation, unless at some certain hours of the night, while he was giving himself some breathing time, after his long labours. Loving him so tenderly as they did, and fearing that his continual labours might endanger his health, they desired him to manage it with more caution: and to take at least those refreshments, which human nature exacted from him, before he sunk at once under some distemper.

But he answered them, " That if they truly loved him, they would trouble themselves no more concerning him: that they ought to look upon him as one who was dead to all outward refreshments: that his nourishment, his sleep, and his life itself, consisted in delivering from the tyranny of the devil, those precious souls for whose sake chiefly, God had called him from the utmost limits of the earth."

It was surprising to see how swiftly Christianity took footing in the kingdom of Bungo. The common and public enormities were abolished by public edicts, and some inhuman cruelties which had been practised amongst them, were forbidden, on pain of death. The king was rapt into admiration at the virtues of Xavier, and confessed often to his courtiers, that when he saw him appear at any time, he trem-

bled even to the bottom of his heart, because he seemed to see the countenance of the man of God, as a clear mirror, representing to him the abominations of his own life.

Xavier had been now forty days at Tucheo, and the Portuguese merchants were in readiness to set sail for China.

He accompanied them to take his leave of the king of Bungo. That prince told the merchants, that he envied them the company of the father; that in losing him, he seemed to have lost his own father; and that the thoughts of never seeing him again, most sensibly affected him.

Xavier promised to return to wait on his majesty, as soon as he possibly could; that he would keep him inviolable in his heart; and that, in acknowledgment of his favours, he should continually send up his prayers to heaven, that God would shower upon him his celestial blessings.

The king having taken him aside, to say something in private to him, Xavier laid hold on the opportunity, and gave him most important counsel for the salvation of his soul. He advised him above all things, "To bear in mind, how soon the greatness and pomp of this present life will vanish away; that life is but short in its own nature; that we scarcely begin to live, before death comes on; and if he should not die a

Christian, nothing less was to be expected than eternal misery. That on the contrary, whoever being truly faithful, should persevere in the grace of God after baptism, should have a right to an everlasting inheritance, with the Son of God, as one of his beloved children."

He desired him also, "to consider, what was become of so many kings and emperors of Japan: what advantage was it to them to have sat upon the throne, and wallowed in pleasures for so many years, being now lost to all eternity! What madness was it for a man to condemn his own soul to endless punishments, that his body might enjoy a momentary satisfaction: that there was no kingdom or empire, though the universal monarchy of the world should be put into the balance, whose loss was not to be accounted gain, if losing them we attained to an immortal crown in heaven. That these truths, which were indisputable, had been concealed from his forefathers, and even from all the Japanese, by the secret judgment of Almighty God, and for the punishment of their offences: that for his own particular, he ought to provide for that account, which he was to render of himself! How much more guilty would he appear in God's presence, if the Divine Providence, having conducted from the ends of the earth, even into his own palace, a minister of the gospel, to discover to him the

paths of happiness, he should yet continue wildered and wandering in the disorders of his life. Which the Lord avert," continued Xavier; "and may it please Him to hear the prayers, which day and night I shall pour out for your conversion."

This discourse made such impressions on the king, and so melted his heart, that the tears trickled from his eyes; but those tears were the only product of it at that time: so much was that prince, who though he had renounced those impurities which are abhorred by nature, still fastened to some other sensual pleasures.

Xavier took his leave, and returned to the port of Figen, expecting to set sail within a few days. But before he could embark, the Bonzas, whose interests had suffered so severely by Xavier's labours, raised a most violent persecution against him, and vowed to be content with nothing less than his life, which they sought by all the imaginable ways of fraud and violence.

How eager soever those merchants were to get out of a country where their lives were now in continual danger, yet their fear for Xavier, who had returned, and kept among the new Christians of the town, kept them lingering there some days longer. They sent the captain of the vessel to him in the midst of the storm which the

Bonzas had raised, to desire him in their name to make haste to them. Edward de Gamma, after a long inquiry, found him at last in a poor little cabin, with eight Christians who were content to die, provided as they said, it might be in the arms of the man of God.

The captain urged him with the strongest reasons which he could invent, and set before him all the dangers which attended him; particularly the inevitable danger of his life by the enraged Bonzas. "My brother," said he to Gamma, "how happy should I be to receive what you reckon a disgrace, but what I count a sovereign felicity! But I am unworthy of that favour from Almighty God, yet I will not render myself more unworthy of it; which assuredly I should, if, as things now are, I embarked with you. For what scandal should I give to my new converts by flying hence? Might they not take occasion from it to violate their promises to God, when they should find me wanting to the duties of my ministry? If in consideration of that money, which you have received from your passengers, you think yourself obliged to secure them from the danger which threatens them, and for that reason have summoned them on board; might not I, by a stronger motive, to guard my flock, and die with them for the sake of my God, who is infinitely good, and who has redeemed



me at the price of his own life, by suffering for me on the cross? Ought not I to seal it with my blood, and to publish it by my death, that all men are bound to sacrifice their blood and lives to this God of mercies?"

This generous answer wrought so much upon the captain, that instead of doubling his solicitations on Xavier, he resolved not to leave him. He returned to his ship, and told the merchants he was resolved to live and die with the man of God. They were all unanimous not to desert him, and so returned to the town. Xavier had after this several disputations with the most famous of the Bonzas, in presence of the king, which proved no less for the glory of the gospel truth, and the discredit of the Bonzas, than any thing which before happened.

The affection which the king had for Xavier, made him fearful at first, lest the number and wisdom of the Bonzas, should overpower him in their debate, and so expose him to a disgrace in public; and he discovered some perplexity on the occasion. Xavier perceiving it, and imagining whence it might proceed, begged of his majesty to give the Bonzas leave of entrance, and also free permission to speak, "For as to what concerns me," he said, "you need not give yourself the least disquiet. The law I preach is no earthly science, taught in any of your universi-

ties, nor of human invention. It is a doctrine altogether heavenly, of which God himself is the author. Neither all the Bonzas of Japan, nor yet all the scholars extant in the world, can prevail against it, any more than the shadows of the night against the beams of the rising sun."

It might be tedious to relate at large the conversations which followed hereupon. They still more fully discovered the greatness of Xavier's parts, and the goodness of his cause. And considering the general applause which he received, and the favour which was showed to his doctrines by the courtiers, what is most to be wondered at is, that so few of them forsook their idolatry, and turned to the true God. For although there were in the kingdom of Bungo, vast multitudes who abandoned their idols, and received baptism, yet there were hardly any of the lords of the court, where the doctrine of Christianity was most fully spoken of, who embraced the Christian law. And it was not till some years after, that the king himself, having made many serious reflections on the wholesome advice and admonitions of Xavier, reformed his life altogether, and in the end received baptism.\*

\* It is worthy remarking of this prince, that having at length renounced heathenism, in token of his embracing Christianity; he was so firm in the pro-

This might indeed well be wondered at, if it were not always to be remembered, that in true conversion, the light of the understanding avails nothing, unless the *heart* be also touched ; and that, till this be done, all the understanding, and all the arguments in the world, cannot stem the torrent of human nature's evil propensities. Alas !

“ With shame 'tis seen, men's passions can prevail,  
Where reason, certainty, and learning fail.”

It was now two years and four months since Xavier came to Japan ; in which time it pleased God, by his means, to deliver from the tyranny of the devil some thousands of idolaters. Having finished his work, the time was now  
1777  
fession of it that nothing could move him therefrom. He had hitherto been so fortunate, that his prosperity passed into a proverb. But God was pleased to try him. Two months after his baptism, the most considerable of his subjects, entering into a league and covenant against him, out of hatred to Christianity, and joining with his neighbour princes, defeated him in a pitched battle, and despoiled him of all his estates. He endured his ill fortune with great constancy ; and when he was upbraided by the Gentiles, that the change of his religion had been the cause of his ruin, he made a vow at the foot of the altar, to live and die a Christian ; and adding in his zeal, that if all Japan, and all Europe, should renounce our Saviour Jesus Christ, yet for his own particular, he would confess him to the last gasp ; and be always ready with God's assistance, to shed his blood, in testimony of his faith.

come for him to depart thence. He embarked on board the Portuguese vessel, and left Japan for the Indies, on the 20th day of Nov. 1551.



## CHAP. VII.

*He forms the design of carrying the Gospel to China : The event thereof.*

**T**HE progress which the faith of Christ had made in so little time, in the kingdoms of Saxuma, of Amanguchi, and of Bungo, gave Xavier to conceive great hopes of the conversion of all the islands of Japan, if once the Chinese should be brought to the knowledge of Christ. On that motive he had fixed his resolution to go to China; and he declared that his return to the Indies was only in order to this intended voyage, after he had first regulated the affairs which required him at Goa. On this account he brought with him from Japan the translation of his catechism into the Chinese language; by the benefit of which, he hoped to overcome the first difficulties, which in matters of conversion are always the greatest.

It was urged by some who knew his design, and understood the affairs of China, that such an undertaking was next to impossible; for, that besides the ill understanding which was betwixt China and Portugal, it was forbidden to strai-

gers, on pain of death, or of perpetual imprisonment, to set foot in that kingdom. They added, that there was no way which they knew of to get a free and certain entrance into that country, but that of a solemn embassy, sent to the emperor from the king of Portugal. This was said to Xavier on board the ship, during his voyage from Japan.

After his arrival at Goa, he pursued his measures for the voyage to China, notwithstanding all the difficulties which were urged against it. He procured of the viceroy of the Indies, a grant of the embassy proposed ; the expense of which, for the most part, was out of the king's treasures. One James Pereyra, a merchant and captain of a ship of his own, offered to assist, and resolved to accompany Xavier thither. The most costly and magnificent presents were provided for the emperor of China, and his officers ; and every thing was got in readiness for the voyage with all possible expedition.

Before his departure, he gave notice of his intentions to king John. Part of the letter is as follows.

“ I shall depart from Goa, within the compass of five days, intending first for Malacca ; from whence I shall take the way of China, in the company of James Pereyra, who is named ambassador. We carry with us the rich presents-

which are bought partly at the cost of your majesty, and partly at the proper charges of Pereyra. But we carry also a far more precious present, and such an one as no king, at least to my knowledge, has made the like to any other prince; namely, the gospel of Jesus Christ! And if the emperor of China once knew its value, I am confident he would prefer that treasure before all his own, how immense soever they may be. I hope that at length, Almighty God will look with eyes of pity on that vast empire; and that he will make known to those great multitudes, who are all made after his own image, their Creator, and the Saviour of man, Christ Jesus.

“ We are three in company, who go to China with Pereyra; and our desire is to free from prison those Portuguese, who are there languishing in chains; and above all things, to make war with the devils, and their adherents. On which occasion, we shall declare to the emperor first, and afterwards to all his subjects from the King of heaven, the great injury they have done Him, in giving the devils that adoration, which is only due to the true God, creator of mankind, and to Jesus Christ, their judge and master. The undertaking may seem bold, to come amongst barbarians, and dare to appear before a mighty monarch, to declare the truth to him, and reprehend his vices. But we doubt not of his power,

which infinitely surpasses that of the emperor of China. Thus our whole success being in the hands of God, what cause of distrust or fear is it possible for us to have? For certain it is our only apprehension ought to be that of offending Him, and of incurring those punishments which are ordained for wicked men. But my hopes are incomparably great, when I consider, that God has made choice of such weak instruments, and such sinners as we are, for so high an employment, as to carry the light of the gospel almost, I may say, into another world; to a nation blinded with idolatry, and given up to vice."

The time being come for their embarkation, Xavier assembled the fathers of the college, and discoursed largely to them of the virtues necessary to the apostolical vocation. And then, embracing them with weeping, he recommended to them, above all things, constancy in their vocation; together with an unfeigned humility, which was to have for its foundation, a true knowledge of themselves, and particularly a most prompt obedience. He left Goa the 14th day of April, 1552.

They were no sooner arrived at Malacca, and the affair made known to the governor, than all the fair hopes of China began to vanish. The governor had an old grudge towards Pereyra.

His envy and resentment carried him so far as to have the ship seized, and the rudder taken away. And to cover his passion with the pretext of public good, according to the common practice of men in power, he loudly declared that the interests of the crown had constrained him to act in this manner; that being apprehensive of a war against Malacca, he could not have too many ships in readiness; with a great deal to the same purpose. But this pretence was soon exploded by the arrival of some Portuguese vessels, who fully proved those apprehensions to be groundless. In short, the outrages of the governor carried him beyond all bounds; and his interest and authority prevailed utterly to defeat the embassy, and to ruin Pereyra.

The deplorable condition of Alvarez, the governor, who was now become impudent in impiety; the ruin of his friend Pereyra; the embassy of China utterly destroyed; all these together, deeply affected Xavier, and made him sigh from the bottom of his soul; and so much the more, because he imputed these so great misfortunes to himself; as he gave Pereyra to understand, to whom he expressed himself in writing, because he knew not with what face to see him. This letter has so much of a noble spirit in it, and breathes so much of the humble mind of the true Christian, that it well deserves a place here.



“Since the greatness of my sins,” said he, “have been the reason why God Almighty would not make use of us two for the enterprize of China, it is upon myself that I ought in conscience to lay the fault. They are my offences which have ruined your fortunes, and have caused you to lose all your expenses, for the embassy of China. Yet God is my witness that I love him, and that I love you also. And I confess to you, that if my intentions had not been right, I should yet be more afflicted than I am. The favour which I desire of you is, that you would not come to see me; for I fear lest the condition to which you are reduced, should still augment the trouble which I have already on your account; and that your sorrow might be the occasion of increasing mine. In the mean time, I hope this disgrace of yours may be of advantage to you. As for the governor, who has broken our voyage, I have no farther communication with him. God forgive him; I pity him, and lament his condition; for he will soon be punished, and more severely than he thinks.”

But though Xavier wrote very pressing letters to the king of Portugal, in favour of Pereyra, he wrote nothing against Don Alvarez; and Alvarez himself was witness of it, having intercepted the letters of the father. In reality, he found

not the least expression of complaint against him : at which he was wonderfully surprised.



## CHAP. VIII.

*He goes into the island of Sancian ; and dies there.*

**X**AVIER, notwithstanding this disappointment, and all that followed thereupon, retained his purpose of visiting China, and preaching the gospel there. He thought if he could get into an island which was neighbouring to Canton, he might from thence go privately over into the continent; that if he was stopped, and put in prison, he should at least preach to the prisoners; that from the prisons the Christian doctrines might spread into the towns, and possibly might reach the court: that perhaps also, the great men of the empire, and even the emperor himself, might have the curiosity to see a man, who published so new a faith: and then he might gain an opportunity of declaring the whole law of Jesus Christ.

With these considerations, he took up the design of embarking in the Santa Cruz, a ship which the governor of Malacca was sending out for Sancian; and he did so accordingly. They ar-

rived at that island, twenty-three days after their departure from Malacca.

Here he exercised himself continually in works of mercy and of piety, pursuing at the same time every possible and prudent measure, to accomplish his design upon China. New difficulties came in his way: the Portuguese upon the island, and in the ships, all sat about dissuading him from so hazardous an enterprize, urging withal the most weighty and terrible reasons which they could devise to prevail on him. But he had fortified his resolutions with more potent reasons, and answered the merchants with a spirit and tone which astonished them. "What, said he, can men or demons, and their ministers, do against me? Surely no more than what is permitted them by the sovereign Lord of all the world. And, that in giving up myself in this manner, I shall obey my Lord Jesus, who declares in his gospel, *That whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it.* Our Saviour also says, *That he who having put his hand to the plough, looketh back, is not fit for the kingdom of God.* The loss of the body being then without comparison less to be feared, than that of the soul, according to the principle of eternal wisdom, I am resolved on this undertaking. In fine,

I have set up my rest; and nothing is capable of altering my resolution. Let all the powers of hell break loose upon me, I despise them, provided God be on my side. For if he be for us, who shall be against us?"

He agreed with a Chinese merchant for a certain sum of money, which had been given him for that purpose, to convey him into the province of Canton. This merchant promised to hide Xavier in his own house four days. But first of all, he exacted a promise of secrecy from him, that no torments, however cruel, should bring him to confess, either the name or the house of him who had set him on shore. Xavier made as solemn an engagement as he could desire; not without knowledge at the same time, of the hazard which he ran, as himself related to one of his dearest friends.

"I perceive, said he, two dangers which are almost inevitable in this affair. On the one side, there is great cause of apprehension lest the idolatrous merchant having received the price of my passage, should throw me over board, or leave me on some desert island: and on the other, lest the governor of Canton should discharge his fury upon me, and make me an example to all strangers, by putting me to a cruel death, or condemning me to perpetual imprisonment. But in case

I follow the voice which calls me, and obey the Lord, I count my life and liberty as nothing."

He entertained himself day and night with the prospect of bringing glory to God, in the conversion of the Chinese, and of dispossessing the devil of the largest empire in the world; "If yet, said he, it shall please Almighty God, to employ so vile an instrument as I am, in so glorious an undertaking." Taken up with these and such like meditations, he often took his walk along the shore, and turning his eyes towards that desired country, sent out many an ardent sigh! He said sometimes among his friends, that his only wish was to be set down at the gates of Canton, and troubled not himself with what might happen afterwards.

In the mean time the Portuguese still vehemently opposed his design; and the merchant with whom he had agreed to take him to China (departing under pretence of a small voyage, to return by a certain time) failed to fulfil his engagement; so that Xavier heard no more of him. Moreover, the Portuguese vessels being gone from the island for India, all but one which had not yet completed her business, left him well nigh in the want of what was sufficient to sustain nature: so that he seemed abandoned to die of hunger. Some have thought that Don Alvarez

had given orders, that all things should be refused him. But it may be, that Providence (unsearchable in its disposals!) would try him, in the same manner as sometimes God is pleased to prove those whom he loves the best; and permitted that dereliction of him for the entire perfection of his soul.

The Eternal Wisdom, says the historian, which sometimes inspires his servants with great designs, does not always will the performance of them; though he wills that on their side nothing be omitted for the execution. It happened with Xavier, (to compare little things with great) as formerly God had dealt with Moses, who died in view of that very land, whither he was commanded to conduct the Israelites. A fever seized him on the 20th of November; and at the same time he foretold the day of his death.

From that moment he perceived in himself a strange disgust to all earthly things, and thought on nothing but that heavenly country, whither God was calling him. Being much weakened by his fever, he retired into the vessel, which was the common hospital of the sick, that there he might die among the poor; and the captain, Lewis Almeyda, received him notwithstanding all the orders of his master Don Alvarez to the contrary. But the tossing of the ship giving him an

extraordinary head-ache, and hindering him from applying himself to God, as he desired, the day ensuing he requested that he might be set on shore again. He was landed, and left upon the sands, exposed to the injury of the air, and inclemency of the season, especially to the blasts of a piercing north wind which then arose. He had there died without relief, had not a Portuguese, more charitable than the rest, whose name was George Alvarez, caused him to be carried into his cabin; which yet was little different from the naked shore, as being open on every side.

The little nourishment which he took, consisted of a few almonds, which the captain of the vessel sent him out of charity. The disease increased hourly, and he grew weaker every day. But his countenance was still serene, and his soul enjoyed a perpetual calm! Sometimes he lifted up his eyes to heaven, and at other times fixed them upon a representation which he had of our Saviour crucified; entertaining continually divine conversation with his God; and not without shedding abundance of tears. He remained in this condition till the 28th of November, when the fever mounted up into his head. During this delirium, he talked of nothing but of God, and of his passage to China; but in terms more tender and ardent than ever before.

At length he lost his speech, and recovered not the use of it till three days afterwards: his strength then left him all at once; so that it was expected every moment that he would pass away: but he once more recovered: and having the free exercise of his reason and speech, he renewed his entertainments with his Saviour, in an audible manner. Nothing was to be heard from him but devout aspirations, and short ejaculations of prayer; but those full of life and affection. The assistants understood not all he said, because he continually spoke in Latin: and one who never left him, has only reported that he made frequent repetition of those words, *Jesu, fili David, miserere mei!* Jesus, thou son of David, have mercy upon me! And these also, which were familiar to him throughout his life, *O sanctissima Trinitas!* O most holy Trinity!

He passed two days without taking any food, and having ordered his ministerial habits to be carried aboard the ship together with those books which he had composed for the instruction of the Eastern people, he disposed himself for his last hour, which was swiftly approaching.

At last, on Friday the second of December, having his eyes all bathed in tears, and fixed upwards, with great tenderness of soul, he pronouced these words, *In te Domine speravi: non con-*



*fundar in aeternum*; in thee, O Lord, I have hoped! I shall never be confounded. And at the same instant, with a holy joy, which appeared upon his countenance, he sweetly yielded his spirit into the hands of God. It was towards two of the clock in the afternoon, and in the year 1552, in the forty-sixth year of his age; ten years and a half after his arrival in the Indies.

His corpse was not laid in the ground till Sunday towards noon. His funeral was made without any ceremony; four persons only were present. They took off his cassock, which was all in tatters; and the four who had paid him those last duties divided it amongst them, for the affection which they bore towards him.

His stature was somewhat above the middle size; his constitution strong; his air had a mixture of pleasantness and majesty: he was fresh coloured and well proportioned. His continual labours had made him grey betimes; and in the last year of his life he was grizzled almost to whiteness.

When it was publicly known that he was dead, his most declared enemies were smote with the most respectful veneration for his memory. The very enemies of Jesus Christ, some of the infidels of India and Japan, paid him reverence.

They spoke of him as—The man of prodigies, the friend of heaven, the master of nature; and went so far as to call him the God of the world.

The pagans had a custom, that in confirmation of a truth they would hold a red hot iron in their hands, with other superstitions of the like nature. But after that father Francis came to be held in great veneration through the Indies, they (even during his life-time) swore solemnly by his name; and such an oath was generally received for the highest attestation of a truth.

Nor was it only the Indians and Japauians that honoured Xavier, and held him in such reputation, both living and when dead: he was heard of likewise, and even desired to be seen in other heathen countries. Alphonso Leon Barbuda, who has travelled over all the coasts of Africa, reports, that in the kingdom of Sofala, beyond the great river Cuama, and the isles about it, the name of father Francis was in high repute, and that those Moors never mentioned him but with the addition of a *wonderful man*.

It also happened, that in many places of the Indies the new converts built churches in honour of father Francis, through a precipitate and indiscreet devotion, which their good meaning and their zeal are only capable of excusing.

## PART III.

CONTAINING CHIEFLY SOME ACCOUNT OF HIS  
PARTICULAR GRACES, RELIGIOUS  
MAXIMS, AND COUNSELS.

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## CHAP. I.

*His exercise of Prayer.*

NO exterior employments, how many or how various soever, could divert him from the contemplation of heavenly things. Being at Goa, his ordinary retirement after dinner was into the clock-house of the church, to avoid the interruption of any person: and there, during the space of two hours, he had close communion with his God. But he was not master of himself on these occasions, so as to regulate his time, and that he was sometimes obliged to leave his privacy, he ordered a young man of the seminary of Sainte Foy, whose name was Andrew, to come and give him notice, when the two hours to which he was limited were expired.

One day when the father was to speak with the viceroy, Andrew being come to inform him, found him seated on a little chair, with his hands across his breast, and his eyes fixed on heaven. When he had looked on him awhile attentively,

he at length called him; but finding that the father answered not, he spoke yet louder, and made a noise. All this was to no purpose: Xavier continued immoveable and Andrew went his way; having some scruple to disturb a man that had the appearance of an angel, and seemed to enjoy the pleasures of the souls in paradise. He returned nevertheless about two hours after, and found him still in the same posture.

The young man fearing he should not comply with duty, if coming the second time, he should not make himself be heard, began to pull and to jogg him. Xavier at length returning to himself, was in a wonder at the first, that the two hours should so soon be slipped away; but coming to know, that he had remained in that place beyond for hours, he went out with Andrew, to go to the palace of the viceroy. But he was still rapt in contemplation, without well knowing whither he went. He returned as night was beginning to come on, and said to his attendant, "My son, we will take another time to see the governor; it is the will of God that this present day should be wholly His."

Another time, walking through the streets of the same city his thoughts were wholly taken up with God, that he perceived not a furious elephant, who having broke loose, caused a general terror, and every man made haste out of his

way. It was in vain to cry out to Xavier, that he might avoid him, he heard nothing, and the enraged beast passed very near him without his knowledge.

In his voyages at sea, he continued earnestly in prayer, from midnight even to sun-rising, and that regularly. From thence it came almost to a proverb amongst the seamen, "that nothing was to be feared in the night, because father Francis watched the vessel; and the tempests durst not trouble them while he held conversation with God."

He often passed the night in the open air; and nothing so much elevated his soul to God as the view of heaven, spangled over, and sowed as it were with stars. It is indeed a solemn and instructive prospect:

"'Tis nature's system of divinity:

And humble, pure, and heavenly-minded hearts  
'Are here inspired.

His love lets down those silver chains of light,  
To draw up man's ambition to himself,  
And bind our chaste affections to his throne."

Sometimes in the midst of conversation, he was called aside of God, by certain sudden illuminations which obliged him to retire. And when afterwards they sought him, he was found immoveable upon his knees in some lonely place, as it were ingulphed in deep meditations. And

his intensesness was sometimes such, that he could not be brought to himself by pulling him by the robe, and violently shaking him.

The delights which he enjoyed at such times, are only to be comprehended by such souls as have received from heaven the like favours. Indeed, if it be possible for man to enjoy on earth the felicities of heaven, it is then, when the soul, transported out of itself, is, as it were, plunged and lost in the abyss of God.

But it was not only in these kind of transports, that Xavier was intimately united to our Lord: in the midst of his labours he had his soul recollected in God, without any dissipation, caused by the multitude or intricacy of affairs: insomuch that he remained entire in all he did, and at the same time whole in Him, for whose honour he was then employed.



## CHAP. II.

### *Of his love to God.*

**T**HIS so close, and so continual an union, could only proceed from a tender charity. The divine love burned him up in such a manner that his very face appeared sometimes, as it were, on fire. Frequently in preaching, and in walking, he felt in himself such inward ardour, that not

being able to endure it, he was constrained to give himself air, by opening his garment before his breast. And this he has been seen to do on many occasions, at Malacca, and at Goa; in the garden of St. Paul's college, and in the sandy walks by the sea-shore.

Words of holy affection burst out and sallied from his lips very frequently, which were no other than the flames of a burning heart. As for example, *O most Holy Trinity! O my Creator! O my Jesu! O Jesu, the desire of my soul!* He spoke those words in Latin, that he might not be understood by the common people: and being on the coast of Fishery, at the kingdom of Travancor, and at the Moluccas, he was heard to speak so many times every day these words, *O sanctissima Trinitas; O most holy Trinity!* That the most idolatrous barbarians, when they found themselves in extreme danger, or that they would express their amazement at any thing, pronounced these very words, without understanding any thing more of them, than that they believed they were holy and mysterious.

Even sleep itself had not the power to interrupt those tender aspirations; and all the night long he has sometimes been heard to say, *O my Jesus, O my soul's delight!* or other expressions as full of tenderness; which showed the inclina-

tions of his heart. Being out of his senses, by the violence of a burning fever, both at Bozambique and at Sancian, he spoke of God, and to God, with more fervency than ever: insomuch that his delirium seemed only a redoubling of his love.

He was so sensible of the interests of the Divine Majesty, that being touched to the quick with the enormity of those crimes, that were committed in the new world, (the Indies) he wrote to a friend of his in these very terms: "I have sometimes an abhorrence of my life, and would rather choose to die, than to behold so many outrages done against Jesus Christ, without being able either to hinder or repair them."

That he might always keep alive the fire of divine love, he had incessantly before his eyes the sufferings of our Lord. At the sight of the wounds and of the blood of a crucified God, he fell into sighs, and tears, and languishments, and ecstasies of love. He was consumed with the zeal of returning his Saviour life for life! Martyrdom was his predominant passion; and his sentiments are a continual proof of it. "It sometimes happens, through a singular favour of the divine goodness, (says he in one of his letters) that for the service of God, we run ourselves into the hazard of death. But we ought to bear in mind, that we are born mortal; and that a Christian is



bound to desire nothing more than to lay down his life for Jesus Christ."

From hence proceeded that abundant joy which he conceived, when some of the newly-converted Christians poured out their blood for Christ's sake. He wrote to some of the fathers, his brethren, on occasion of the massacre of the baptized Manaroes in these terms: "We are obliged to rejoice in Jesus Christ, that martyrs are not wanting, even in our decaying times: and to give him thanks, that seeing so few persons make the right use of his grace for their salvation, he permits that the number of the happy shall be completed through the cruelty of men.

"Admirable news, (says he, elsewhere) is lately come from the Moluccas: they who labour there in the Lord's vineyard, suffer exceedingly, and are in continual hazard of their lives. I imagine that the isles Del Moro will give many martyrs to our society, and they soon be called the isles of martyrdom. Let our brethren, then, who desire to shed their blood for Jesus Christ, be of good courage, and anticipate their future joy: they will have wherewithal to satisfy their longings."

The same love which inspired him with the desire of dying for our Saviour, made him breathe after the sight and possession of God. He spoke not but of paradise, and concluded

almost all his letters with wishing there to meet his brethren.



## CHAP. II.

*Of his love of man.*

### SECT. I.

*His charity towards the poor and distressed.*

**HIS** charity was not confined to words and thoughts; it shone out in his works and actions, and particularly extended itself to the service of his neighbour. Xavier seemed to be only born for the relief of the distressed. He loved the sick with tenderness; and to attend them was what he called his pleasure.

Though all the miserable were dear to him, yet he assisted the prisoners after a more particular manner, with the charities which he gathered. In Goa he employed one day of the week in doing good, according to the utmost of his power, to such who were overwhelmed with debts. If they had not wherewithal to pay off their creditors entirely, he, by his conduct and civility, got them sometimes to forgive, at least, a part of what was owing to them. The poor, with one common voice, called him their father, and he also regarded them as his children. Nothing was given him, but what passed through his hands into theirs who were members of Jesus

Christ; even so far as to deprive himself of necessaries.

He recommended without ceasing his friends and benefactors to our Lord. But the persecutors of Xavier had a greater share in his devotions than any other, and at the same time, when he was treated so unworthily by the governor of Malacca, he daily addressed heaven in his behalf. He was used to say, that to render good for evil, was in some sort a divine revenge. And he revenged himself in that very sort on the governor of Comorin: which in one of his letters is thus attested: "My dear brother in Jesus Christ, (thus he wrote to F. Mansilla) I hear uncomfortable news, that the governor's ship is destroyed by fire, that his houses are also burned down, that he is retired into an island, and has nothing left him, even for the necessary provisions of life. I desire you, out of Christian charity, to go among the first to his relief, with your Christians of Punical. I have written earnestly to the chief of the people, that they furnish you with all things necessary. I would go in person to the assistance of the governor, if I thought my presence would be acceptable to him. But of late he hates me, and has written, that he could not express, without giving scandal, all the evils I have done him. God

can bear me witness, if ever I have done him the least prejudice."

## SECT. II.

### *His zeal for souls.*

HIS charity towards his neighbours, did principally appear, in what he did for the conversion of souls. It is difficult to enumerate all his travels by land, and his voyages by sea. But from what is well and generally known of them, it might be thought he had scarce leisure to do any thing but travel. According to the particular accounts which have been taken, and the calculations made of his journies; and according to the rules of our geographers, who have exactly measured the terrestrial globe, they exceeded by many times the circumference of the world.

In the mean time, the least of his business in his travels, was to travel. And they who were best acquainted with him, report of him, what St. Chrysostome said of the apostle St. Paul, *That he ran through the world with an incredible swiftness, and as it were on the wing!* Yet not without labour, nor that labour without fruit; but preaching, baptizing, disputing with the Gentiles, rooting out idolaters, reforming manners; and endeavouring every where to establish Christian piety. His labours were at-

tended with all the inconveniencies of life; and those who narrowly observed him have said, it was a continual miracle that he lived, during the incessant sweat of ten years toiling.

How painful soever were the functions of his ministry, he acquitted himself of them with so much promptitude and joy, that by the relation of one who constantly attended him, he seemed to do naturally all he did. These are the very words of the relater: "The father, master Francis, in labouring for the salvation of the Sarcens and idolaters, seemed to act not by any infused or acquired virtue, but by a natural motion: for he could neither live, nor take the least pleasure, but in evangelical employments. In them he found even his repose; and to him it was no labour to conduct others to the love and knowledge of his God."

Thus also, whensoever there was the least probability, that the gospel might be planted in any new country of the Gentiles, he flew thither in despite of all threatening difficulties. The certain number is not known of those who were converted by his means; but the received opinion amounts it to above an hundred thousand souls; many of whom generously died for the love they had to Jesus Christ. Pedro Martinez protests to have heard the prince of the isl-

and of Rosalao say, "That though all the world should arm against him, they should never be able to tear that persuasion which father Francis had inspired into him."

He poured out many a prayer to God in their behalf: one which he often made use of, he wrote down in Latin, and is as follows:

"O eternal God, creator of all things; mercifully remember that the souls of infidels are the work of thy hands, and that they are created in thy resemblance. Behold, O Lord, how hell is filled with them, to the dishonour of thy name. Remember that Jesus Christ, thy Son, for their salvation, suffered a most cruel death! Permit not, I beseech Thee, that he should be despised by those idolaters. Call to mind thy own compassions! Forget, O Lord, their infidelity, and work in such a manner that at length they may acknowledge for their God our Saviour Jesus Christ, whom Thou hast sent into the world, and who is our salvation, our life, our resurrection; by whom we have been redeemed from hell, and to whom be glory now and evermore.

### SECTION III.

#### *The various industry of his zeal.*

**T**HE industry which Xavier employed in converting the nations of the East, or in strengthening their conversion, was of various sorts. As

it was impossible for him to preach always or in all places, he wrote many instructions relating to faith and christian practice ; some more ample, and others brief ; but all in the languages of the converted nations. And it was by these instructions, that the children learned to read. He also composed devout hymns ; together with the Lord's Prayer and the Apostles' Creed, in musical numbers. And these were so pleasing to the young converts, men, women, and children, that they sung them day and night, both in their houses and in the open fields.

He was of easy conversation with all sorts of people, but most obliging to the greatest sinners. His universal condescension was very observable : he became all things to all men for the advantage of their souls. A Portuguese gentleman, one Don Diego Norogno, had once a very ill opinion of him, because of some instances of his condescension, not knowing the motive of it. He contemned Xavier, and took him for a counterfeit and a hypocrite. This gentleman had heard much talk of the father's piety, and formed to himself the idea of a man who was entirely recollected and austere ; one who never appeared in public, but to perform the particular functions of his ministry. But finding him always, whenever he saw him in company,

cheerful, and in good humour, he was confirmed in his ill opinion of him. Being on ship-board together, and the whole company going on shore on the coast of Malabar, he perceived Xavier taking a walk by himself into a wood, and sent after him one of his servants to observe his actions. The servant found him so employed with God, that he quickly ran to give notice to his master ; who upon the report, came thither, and was a witness of the secret devotion and divine employment of the servant of God. Norogno was then convinced of his former error ; and that the seeming gaiety of Xavier's conversation was not inconsistent with true holiness.

He spoke with the merchants of their affairs ; and by his inquiries and concern in their interests, seemed as though he was co-partner with them. But while he talked to them of ports, of winds, and of merchandize, he dexterously turned the conversation on the eternal gains of heaven : " How bent are our desires," he would say, " on heaping up the frail and perishable treasures of this world ; as if there was no other life besides this earthly being ; nor other riches besides the gold of Japan, the silks of China, and the spices of the Moluccas ! Ah, what profits it a man to gain the universe, and to lose his soul !" In respect of the new Christians, his conduct was altogether fatherly : he suffered their rough and



barbarous behaviour, and required no more from them in the beginning, than what might be expected from people of base extraction, and grown inveterate in vice.

As the sin of impurity was the reigning vice in India among the Portuguese, he applied himself in a particular manner to withdraw them from their voluptuous living. The mildness of his aspect, the obligingness of his words, and often good offices, so reconciled them to whatever measures he pursued for their advantage, that they often complied with his instructions without resistance. But the conversion of sinners cost him much more than becoming addresses. Before ever he treated with them concerning the important business of their souls, he treated with God in long and mighty prayers, by day and by night, and joined with his prayers many severe austerities. For although he sometimes appeared gay amongst them, in his secret carriage before God, he laboured and strove, and wept and watched, to obtain of him the conversion of their souls.

His holy life gave a lustre and value to his discourses, and the sight of him alone, was often sufficient to touch the heart. He instructed by his silence, as well as by his words; and there were instances in the Indies of persons who entirely changed their evil life by his conduct, without so much as speaking a word to them.

There was in Meliapor a Portuguese gentleman, who lived a debauched and scandalous life. Xavier went one day to visit him about dinner time. "Are you willing," said he, "that we should begin an acquaintance by dining together?" The Portuguese was somewhat discomposed, both at the visit and the compliment: yet he forced himself into a civil behaviour, and pretended to be very glad of the honour which the father had done him. While they were at table, Xavier spoke not one word to him concerning his debauchery, and only entertained him with ordinary talk, though they had been served by persons whose habit and appearance was not the most modest. He continued in the same way he had begun after they were risen from dinner, and in conclusion, took his leave without in the least reproaching him.

The gentleman surprised at the conduct of father Francis, believed his silence to be a bad omen to him; and that he had nothing else to expect but an unhappy death, and a more unhappy eternity. In this thought, he went with all diligence to find out the father, and falling down before him—Your silence, said he, has spoken powerfully to my heart: I have not enjoyed one moment's repose since you parted from me. Ah, father, if you think my everlasting damnation be not already fixed, I put myself into your

hands; do with me what you shall judge necessary for the salvation of my soul.

Xavier embraced him, and let him know, that the mercies of our Lord are infinite; that it is our duty never to despair; and he who sometimes refuses to sinners (as a punishment for their wickedness) the hour of repentance, always grants pardon to the penitent, with a great deal to this effect. The man put away the occasions of his sin, and lived afterwards a chaste and christian life.

When he lighted on intractable and stubborn souls, he gave them not over for their contumacy; but rather sought by all means to soften them; and showed them on every occasion a pleasing countenance, that thence they might be given to understand, how ready he was to receive and assist them. But the condescensions and obligingness of Xavier, had nothing in them of meanness, or weakness: he knew well enough how to make use of authority and severity, when there was occasion. And he has been known to speak to persons of distinction of both sexes, with such majesty and plainness, as deeply affected them, and influenced their conduct ever after.

The extent of his zeal was not less than the various industry of it. He looked upon all that was performed by him only as an essay or be-

gioning. He wrote in the year 1549, that if God would be pleased to bestow upon him yet ten years more of life, he despaired not but these small beginnings, would by the divine mercy, be attended with more happy consequences. His ardent desire was still for extending the dominion of Jesus Christ all over the heathen world. The year he died, he wrote, that when once the empire of China, and that of Tartary were subdued to the sceptre of Jesus Christ, he proposed to return to Europe by the North, that he might labour there also : that after this he designed to go over into Africa, or to return into Asia, in quest of new kingdoms, where he might preach the gospel.

But though he was ever forming new designs, as though he were to live beyond an age, yet he laboured as if he had not a day to live ; and so tugged at the work which he had in hand, that two or three days and nights passed over his head, without giving himself time to take any nourishment. And yet, as intent as he was upon his work, he nevertheless quitted it when occasion required, with the same promptitude that afterwards he resumed it.

He broke off his very prayers, when the most inconsiderable person had the least occasion for him in matters of soul-concernment, and ordered when he was in the deepest of his retirements, that

if any poor man, or even a child should desire to be instructed, he might be called from his devotions.



#### CHAP. IV.

*His intrepidity in dangers, and confidence in God.*

**H**E went through the most imminent dangers both by land and sea. Besides the tempests which he suffered in ten years of almost continual navigation, being at Malacca, and passing from isle to isle, he was thrice ship-wrecked; and was once for above forty hours together on a plank, at the mercy of the winds and waves. The barbarians have often shot arrows at him; and more than once, he fell into the hands of an enraged multitude. The Brachmans frequently sought after him, to have murdered him; even to that point of merciless barbarity, as to set fire to all the houses, where they imagined he might be concealed. But none of these dangers were able to affright him; and the apprehension of dying, could never hinder him from performing his ordinary functions. It seemed that dangers served to the redoubling his courage. Being at Japan, he reprehended the king of Amanguchi so severely, for the infamy and scandal of his vices, that one of his companions, who attended him as interpreter, was amazed, and trembled in pronouncing what he put into his mouth.

Xavier one day perceiving the fear of his companion, forbad him absolutely either to change or soften any of his words. "I obeyed him, (says Fernandez the interpreter;) but expected every moment, when the barbarian should strike me with his scymetar; and confess my apprehensions of death were as much too great as the concernment of father Francis was too little.

"If we die for so good a cause (said Xavier, on another occasion) we ought to place it among the greatest benefits we receive from God; and shall be very much obliged to those, who freeing us from a continual death, such as is this mortal life, shall put us in possession of an eternal happiness. So that we are resolved to preach the truth amongst them, in despite of their threatenings; and encouraged by the hopes of divine assistance, obey the precept of our Saviour, who commands us to prefer the salvation of others before our lives."

In the midst of the most hazardous undertakings, he hoped all things from God, and from thence drew his assurance of overcoming all things. "We set out, (says he, speaking of the voyage to Japan) full of confidence in God; and hope, that having him for our conductor, we shall triumph over all enemies. As to what remains, we fear not to enter into the lists with the doctors of Japan; for what available knowledge can

they have, who are ignorant of the only true God, and of his only Son, our Lord Jesus Christ? And besides, what can we justly apprehend, who have no other aim than the glory of God, and Jesus Christ, the preaching of the gospel, and the salvation of souls? Supposing that we were not only in a kingdom of barbarians, but in the very kingdom of devils, and that naked and disarmed, neither the most cruel barbarity, nor the rage of hell, could hurt us without God's permission. We are afraid of nothing but offending God Almighty: and provided that we offend not him, we promise ourselves, through his assistance, an assured victory over all our enemies. Since he affords sufficient strength to every man for his service, and for avoiding sin, we hope his mercy will not be wanting to us. But as the sum of all consists in the good or evil use of his benefits, we also hope he will give us grace to employ ourselves for his glory; and that in order thereto, we shall have to our assistance the prayers of the faithful. Our greatest comfort proceeds from this, that God beholds the scope of this our voyage, that our only aim is to make known the Creator of the universe to souls which are made after his own image; to bring those souls to give Him the worship due to Him, and to spread the Christian religion throughout all regions."

With these encouragements we doubt not but

the issue of our voyage will be prosperous. And two things seem to assure us, that we shall vanquish all the opposition of hell: the one is the greatness of our holy enterprize; the other the care of Divine Providence, whose dominion is of no less extent over devils than over men. We therefore banish all those fears, which usually hinder us from placing our whole confidence in God. We conceive a manifest difference betwixt those, who abounding in all things, trust in God; and those, who being sufficiently provided with all necessaries, yet bereave themselves of them, in imitation of Jesus Christ. So is there also, betwixt those who trust in God's providence, when they are out of danger, and those who, with the assistance of his grace, dare voluntarily expose themselves to the greatest hazards, which are in their proper choice and power to shun."

It was in the spirit of this holy confidence, that writing to his friend Simon Rodriguez, he speaks in this manner:

"Our God holds in his hands the tempests which infest the seas of China and Japan; and the rocks, the gulfs, and banks of sand, which are formidably known by so many shipwrecks, are all of them under his dominion. He is sovereign over all those pirates which cruise the seas, and



exercise their cruelties on the Portuguese. And for this reason I cannot fear them. I only fear lest God should punish me for being too pusillanimous in his service; and so little capable through my own frailty, of extending the kingdom of his Son amongst those nations who know him not."

He speaks in the same spirit to his brethren at Goa, in giving them an account of his arrival at Japan.—“We are infinitely indebted to God, for permitting us to enter into these barbarous countries, where we are to be regardless, and in a manner forgetful, of ourselves. For the enemies of true religion being masters every where, on whom can we rely but on God alone? And to whom can we have recourse beside him? In other countries, where the Christian faith is flourishing, it happens, I know not how, that every thing hinders us from reposing ourselves in God alone. The love of our relations, the bonds of friendship, the conveniencies of life, or the remedies which we use in sickness, and the like, are so many drawbacks to our totally abandoning ourselves to God. But here, being distant from the place of our nativity, and living among barbarians, where all human succours are wanting to us, it is of absolute necessity that our confidence in him alone should be our aid.”

But a letter which Xavier wrote after a dangerous voyage, on his return from the Moluccas,

expresses yet more strongly his thoughts on this subject: his words are these—"It has pleased God, that we should not perish! It has also pleased him to instruct us even by our dangers, and to make us know by our own experience, how weak we are when we rely only upon ourselves, or on human succours. For when we come to understand the deceitfulness of our hopes, and are entirely diffident of human helps, we rely on God, who alone can deliver us out of these dangers, in which we have engaged ourselves on his account: we shall soon experience that he governs all things, and that the heavenly pleasures, which he confers on his servants on such occasions, ought to make us despise the greatest hazards.

"Even death itself hath nothing in it which is dreadful to them, who have a taste of those divine delights; and though, when we have escaped those perils of which I speak, we want words to express the horror of them; there remains in our hearts a pleasing memory of the favours which God has done us. And that remembrance excites us day and night to labour in the service of so good a Master. We are also enlivened by it, to honour him during the rest of our lives, hoping that out of his abundant mercy, he will bestow on us new strength and fresh vigour, to serve him faithfully and generously even to our death.

“ May it please the divine goodness (he says elsewhere) that good men, whom the devil endeavours to affright in the service of God, might fear no other thing besides displeasing him, in leaving off what they have undertaken for his sake. If they would do this, how happy a life would they then lead! How much would they advance in virtue, knowing by their own experience, that they can do nothing of themselves; but that they can do all things by the assistance of his grace!” He said farther, that “ in these dangerous occasions the want of confidence in God was more to be feared, than any assault of our enemies; that we should not only fear nothing under the conduct of such a General, but also should not doubt of victory: and that we should run much greater hazard in the least distrust of the divine assistance, in the greatest dangers, than in exposing ourselves to those very dangers. Lastly, that the danger was so much the more formidable, the more it was hidden, and the less we perceived it.



## CHAP. V.

### *Of his Humility.*

**T**HESSE thoughts produced in the soul of this servant of God, an entire diffidence of himself,

with the deepest humility. All that he both knew and performed served only to raise confusion in him, because, as he said, he found nothing in himself, but his own nothingness: and being nothing in himself, he could not comprehend how it was possible for him to be esteemed. Writing to the doctor of Navarre before his voyage to the Indies, he told him, that "it was a singular grace of heaven, to know ourselves; and that, through the mercy of God, he knew himself to be good for nothing."

In many passages of his letters, he calls himself an exceeding weak man, and a great sinner; and conjures his brethren to employ their intercessions to God in his behalf. "Bring to pass by your prayers, said he to one of them, that though my sins have rendered me unworthy of the ministerial vocation, yet God may vouchsafe out of his infinite goodness to make use of me. I beseech our Lord that he would give you to understand, how much I stand in need of your intercession."

As he had a mean opinion of himself, and that his understanding was suspected by him, he frequently by his letters requested his brethren of Italy and Portugal to instruct him in the best method of preaching the gospel. "I am going," said he, in one of his letters, "to publish Jesus Christ to people who are part idolaters and part

Saracens, I conjure you by Jesus Christ himself, to send me word, after what manner, and by what means, I may instruct them. For I am verily persuaded, that God will suggest those ways to you, which are most proper for the easy reduction of those people into his fold. And if I wander from the right path, while I am in expectation of your letters, I hope I shall return into it, when I shall have received them."

If the designs which he was always forming for the advancement of religion, happened at any time to be thwarted, he acknowledged no other reason of those crosses than his own sins, and complained only of himself. And in the midst of the successes which it pleased God to give to his labours, he avoided the honours which were often attempted to be paid him, by getting out of the way immediately: or, if that could not be done, he entered so far into himself, that he stood secure from the temptation of vain glory. He spoke of God in the most magnificent and elevated manner; but of himself, in terms so humble, and with so much self-contempt, that all who heard him were both edified and astonished. One of the Bonzas of Japan said, that "reflecting rather upon Xavier's carriage than his words, from a priest of idols, which he had been, he became a worshipper of Jesus Christ."

"I cannot tell you, (wrote he from Cochin to

Ignatius) how much I stand obliged to the Japanese; in favour of whom, God has given me clearly to understand the infinite number of my sins: for till that time, I was so little recollected, and so far wandered out of myself, that I had not discovered in the bottom of my heart, an abyss of imperfections and failings. It was not till my labours and sufferings in Japan, that I began at length to open my eyes, and to understand with God's assistance, and by my own experience, that it is necessary for me to have one who may watch over me, and govern me. Instead, therefore, of reposing on me the care of others, I may humbly hope, that you will repose on others the care of me."

*Some of his maxims of humility.*

Xavier recommends nothing so much to gospel labourers, as the knowledge of themselves, and shunning of pride. Most of his letters are full of this subject. "Cultivate humility," says he, "with care, in all those things which depraved nature has in horror; and make sure, by the assistance of divine grace, to gain a thorough knowledge of yourselves: for that understanding of ourselves is the mother of Christian humility. Beware especially lest the good opinion which men have conceived of you, do not give

you too much pleasure; for those vain delights are apt to make us negligent; and that negligence, as it were by a kind of enchantment, destroys the humility of our hearts, and introduces pride instead of it.

“Be distrustful of your own strength, and build nothing upon human wisdom, nor upon the esteem of men. By this means you will be in condition to bear whatsoever troubles shall happen to you; for God strengthens the humble man, and gives him courage; he is proof against the greatest labours, and nothing can ever separate him from the love of Jesus Christ: not the devil with his evil angels, nor the ocean with its tempests, nor the most brutal nations with all their barbarity. And if God sometimes permits the devil to put impediments in his way, or that the elements make war against him, he is persuaded that it is for the purification of his soul, and the making him the more humble.

“They who fervently desire to advance God’s glory, ought to humble themselves, and be nothing in their own opinion; being diffident, even in the smallest matters, of their own abilities: to the end, that on great occasions, becoming much more diffident of themselves, through a principle of Christian humility, they may entirely confide in God: and this confidence may give them

resolution; for he who knows that he is assisted from above, can never degenerate into weakness. I conjure you to be humble and patient to all the world. For believe me, nothing is to be done by haughtiness and choler, when it cannot be accomplished by modesty and mildness.

“ Whatever you undertake, will be acceptable in the sight of God, if there appear in your conduct a profound humility; and that you commit the care of your reputation into his hands: for he himself will not be wanting to give you both authority and reputation with men when they are needful for you. And when he does it not, it is from his knowledge that you will not ascribe to him that which only can proceed from him. I comfort myself with thinking, that the sins of which you find yourselves guilty, and with which you daily upbraid your own consciences, produce in you an extreme horror of windy arrogance, and a great love of perfection. So that human praises will become your crosses, and be useful to admonish you of your failings.

“ Take heed of yourselves, my dearest brethren! Many ministers of the gospel, who have opened the way of heaven to other men, are tormented in hell for want of true humility, and for being carried away with a vain opinion of themselves: on the contrary, there is not to



be found in hell one single soul, which was sincerely humble.”

To these maxims of Xavier, it may not be unreasonable to add further particulars on this head, taken from others.

To teach us the lessons of humility, God descended from heaven to earth, from riches to poverty, from essential innocence to the disreputation of a sinner, from a master to a servant, from the highest glory to the lowest obscurity! And it seems, it is a great thing, that in order that man should come to have just and equal thoughts of himself, God used such powerful arts to transmit this lesson, and engrave it in the spirits of men. And if the recipe fails, we are eternally lost in the midst of vanity, and enter into the condition of those angels, whom pride transformed into the condition of devils.

St. Bernard has, among many affectionate and devout considerations on this subject, the following words: “When God created man, the devil rubbed his leprosy upon him, and he would needs be like God too; and Satan promised him that he should. But man had the fate of Gehazi; he would needs have the talent and garments of Lucifer, and has also his plague; he lost paradise for his pride. And now, what might befit the Son of God to do, seeing man lost, and God was so zealous of his honour?”

‘I see,’ says he, ‘that by occasion of me, the Father loses his creatures; for they have all aspired to be like me, and are fallen into the greatest infelicities. Behold, I will go towards man, in such a form that whosoever from henceforth would become like Me, shall be so, and be gainer thereby. And for this cause the Son of God came from heaven, and made Himself a poor humble person, and by all the actions of his life, commented upon these words—LEARN OF ME, FOR I AM MEEK AND HUMBLE OF HEART.’”

Blessed be that mercy and bounty, which thus moved Almighty God! Now we may be like unto God, but it must be by humility; of which He hath given us an example powerful as miracles, and great as our own pride and misery.

All the world, all that we are, and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins, and our seldom virtues, are as so many arguments to make our souls to dwell low in the deep vallies of humility.

1. Our body is weak and impure, sending out more uncleannesses from its several sinks than could be endured if they were not necessary and natural: and we are forced to pass that through our mouths, (pardon the indelicacy.)

which as soon as we see upon the ground, we loathe like rottenness and vomiting.

2. Our strength is inferior to that of many beasts, and our infirmities so many, that we are forced to dress and tend horses and asses, that they may help our needs, and relieve our wants.

3. Our beauty is in colour inferior to many flowers, and in proportion of parts, it is no better than nothing; for even a dog hath parts as well proportioned and fitted to his purpose, and the designs of his nature, as we have: and when it is most florid and gay, a few fits of an ague can change it into yellowness and leanness, and the hollowness and wrinkles of deformity.

4. He that is proud of riches, is a fool. For if he be exalted above his neighbours because he hath more gold, how much inferior is he to a gold mine? How much is he to give place to a chain of pearl, or a knot of diamonds? For certainly that hath the greatest excellence, from whence he derives his gallantry and pre-eminence over his neighbours.

5. If a man be exalted by reason of any excellence in his soul, he may please to remember, that all souls are equal, and their different operations are because their instruments are in better tune, their body is more healthful or better tempered: which is no more praise to him, than it is that he was born in one place, and not in another.

6. Whatsoever difference there is between thee and thy neighbour, if it be bad, it is thine own, and thou hast no reason to boast of thy misery and shame; if it be good, thou hast received it from God, and then thou art the more obliged to pay duty and tribute, use and principal to Him; and it were strange folly for a man to be proud of being more in debt than another.

7. Remember what thou wert before thou wert born: Nothing. What wert thou in the first regions of thy dwelling, before thy birth? Uncleanness. What wert thou for many years after? Weakness. What in all thy life? A great sinner. What in all thy excellencies? A mere debtor, to God, to thy parents, to the earth, to all creatures.

The grace of humility is exercised in numberless instances. The following are a few of them:

1. Think not thyself better for any thing that happens to thee from without. For although thou mayest by gifts bestowed upon thee, be better than another, as one horse is better than another, that is, of more use to others; yet as thou art a man, thou hast nothing to recommend thee to thyself, but that only by which thou art a man; that is, by what thou choosest and refuseth.

2. Humility consists not in railing or declamations against thyself; in wearing mean or old clothes, or doing servile or mean employments by voluntary undertaking; not in sullen gestures, or

lowly expressions, or going softly and submissively. But it consists in a true understanding of our own condition, and a separating our own *nothing* from the good we have received; and giving to God all the glory, and taking to ourselves all the shame and dishonour, due to our sinful condition.

This act is of greatest difficulty, to persons pious, full of gifts and eminent graces; who being fellow-workers together with God, are sometimes tacitly and without notice, given to confide in themselves, and with some freer thought, ascribe too much of the good action to their own choice and diligence, and take up their crowns which lie at the foot of the throne, and set them upon their own heads. For a sinner to desire to be esteemed a sinner, is no more humility, than it is for the son of a ploughman to confess his father: but indeed it is hard for a man to be cried up for a saint, to walk as upon the spire of glory, and at the same time to have no adherence or impure mixtures of vanity grow upon the outside of his heart. Lucifer and many angels walking upon the battlements of heaven, grew top-heavy, and fell into the state of devils: and the father of the Christian hermits, St. Anthony, was frequently assaulted by the devil, and solicited to vanity; the devil usually making phantastic noises to be heard before him, *make room for the saint and servant of God*. But the good man knew Christ's

voice to be a *low bass* of humility, and that it was the noise of heli that invited to complacence and vanity; and therefore took the example of the apostles; who in the midst of the greatest reputation and spiritual advancements, were dead unto the world, and seemed to live in the state of separation. The sum of this head is, Believe thyself an unworthy person heartily, as thou believest thyself to be hungry, or poor, or sick, when thou art so.

3. Whatsoever evil thou sayest of thyself, be content that others should think to be true. If thou callest thyself a fool, be not angry that another say so of thee. For if thou thinkest so truly, all men in the world desire other men to be of their opinion; and he is an hypocrite that accuses himself before others, with an intent not to be believed. He that calls himself intemperate, foolish, lascivious, choleric; and is angry when his neighbour calls him so, is both a false and a proud person.

4. Love to be concealed, and little esteemed; be content to want praise, never being troubled when thou art slighted or undervalued; for thou canst not undervalue thyself; and if thou thinkest so meanly of thyself, as there is reason, no contempt will seem unreasonable, and therefore it will be very tolerable. He that truly disesteems himself, is content that others

should do so too: but he who with regret and impatience hears himself scorned and undervalued, hath not acquired the grace of humility. He that inquires into the faults of his own action, requiring them that saw it, to tell him in what he did amiss, (not to learn the fault, but to engage them to praise it) cozens himself into pride, and makes his humility the instrument. And a man would be ashamed if he were told that he used stratagems for praise: but so glorious a thing is humility, that pride, to hide her own shame, puts on the other's vizor; it being more to a proud man's purpose to seem humble than to be so. Humility neither directly nor by consequence seeks for praise, and suffers it not to rest upon its own pavement, but reflects it all upon God, and receives all lessenings, and instruments of affronts and disgrace, that mingle not with sin or indecencies, more willingly than panegyrics.

When others have their desires, thou not thine: the sayings of another are esteemed, thine slighted; others ask and obtain, thou entreatest, and art refused; they are cried up, thou disgraced and hissed at; and while they are employed, thou art laid by as fit for nothing; or, an unworthy person commands thee, and rules thee like a tyrant; he reproves thee, suspects thee, reviles

thee. Canst thou bear this sweetly, and entertain the usage as thy just portion, as an accident most fit and proper for thy person and condition? Dost thou not raise theatres to thyself, and take delight in the conceits of thy own good opinion, and the flatteries of such, whom thou endearest to thee, that their praising thee should heal the wounds of thine honour, by an imaginary phantastic restitution? He that is not content and patient in affronts hath not yet learned humility of the holy JESUS. This step of humility, uses in very holy persons, to be enlarged to a *delight* in affronts and disreputation in the world: *Now I begin to be Christ's disciple*, said *Ignatius* the martyr, when in his journey to *Rome* he suffered perpetual revilings and abuse.

5. Never be ashamed of thy birth, or parents, or thy present employment, for the meanness or poverty of any of them. Speak as readily and indifferently of thy meanness as of thy greatness. *Primislaus*, the first king of *Bohemia*, kept his country shoes always by him, to remember from whence he was raised; and *Agathocles*, by the furniture of his table, confessed, that from a potter he was raised to be king of *Sicily*.

6. When thou hast said or done any thing for which thou receivest praise or estimation, take it indifferently, and return it to God. Make no other use of it than to give God thanks for mak-



ing thee an instrument of his glory, for the benefit of others. If you deserve commendation, let your good name be nursed abroad; and never be brought home to look upon it. Let thy face like Moses's shine to others; but make no looking glasses for thyself.

7. Entertain no fancies of vanity and private whispers of the devil of pride: such as was that of Nebuchadnezzar—*Is not this great Babylon, which I have built for the honour of my name, and the might of my majesty, and the power of my kingdom?* Some phantastic spirits will walk alone, and dream waking greatnesses of palaces, of excellent orations, full theatres, loud praises; and so will spend an hour with imaginative pleasure; all their employments being nothing but fumes of pride: all which is either an ill mother or an ill daughter, an ill sign or an ill effect; and therefore at no hand consisting with the safety and interests of humility.

8. Never compare thyself with others, unless it be to advance them, and to depress thyself. To which purpose, we must be sure in some sense or other, to think ourselves the worst in every company where we come: One is more learned than I am, another is more prudent, a third more honourable, a fourth more chaste, or he is more charitable or less proud. But this rule is to be used with this caution, that though it be good al-

ways to think meanest of ourselves, yet it is but seldom safe to speak of it; because those circumstances and considerations which determine thy thoughts are not known to others as to thyself: and it may concern others, that they hear thee give God thanks for the graces he hath given thee. But if thou preservest thy thoughts and opinions of thyself truly humble, thou mayest with more safety give God thanks in public for the good which cannot, or ought not to be concealed.

9. Be not always ready to excuse every oversight or indiscretion, or ill action: but if thou hast been guilty of it, confess it plainly; for virtue scorns a lie for its cover; but to hide a sin with it, is like a crust of leprosy drawn over an ulcer. If thou art not guilty, (unless it be scandalous) be not over earnest to remove it, but rather choose it as an argument against all vain conceit of thyself. Accustom thyself to bear censure, and the harsh words of an enemy patiently and contentedly; always remembering that the anger of an enemy is a better monitor, and represents our faults or admonishes us of our duty, with more heartiness, than the kindness does, or precious balm of a friend.

10. Drive away all flatterers from thy company, and at no hand endure them; for he that endures himself to be abused by another, is not only a fool for entertaining the mockery, but

loves to have his own opinion of himself to be heightened and cherished.

11. Remember that humility, and charity, and sufferings, are to Christiainity, as the body, and the soul, and the Spirit, are to the whole man. And let this divine sentence never depart from thy mind, that **GOD RESISTETH THE PROUD, BUT GIVETH GRACE TO THE HUMBLE:** grace and pardon, remedy and relief against misery and oppression, content in all conditions, tranquillity of spirit, patience in afflictions, love abroad, peace at home, and utter freedom from contention and the sin of censuring others, and the trouble of being censured themselves.

Lastly: If we need any new incentives to the practice of this grace, let us never forget that the blessed Saviour of the world hath done more to prescribe, and transmit, and secure this grace than any other; his whole life being a great and continued example of humility; a vast descent from the glorious bosom of his Father, to the womb of a poor maiden, to the form of a servant, to the miseries of a sinner; to a life of labour, to a state of poverty, to a death of malefactors, to the grave of death: He washed the feet of his disciples, and even Judas himself, that this action might be turned into a sermon to preach this duty, and to make it eternal as his own story!

After the use of these, and such like instruments and considerations, if we would try how our souls are grown, we may know that HUMILITY, like the root of a goodly tree, is thrust very far into the ground, by the godly fruits which appear above-ground.

*Signs of humility.*

1. The humble man trusts not to his own discretion, but in matters of concernment, relies rather upon the judgment of his friends, counselors, or spiritual guides.
2. He does not obstinately pursue the choice of his own will, but in all things, lets God choose for him, and his superiors in those things which concern them.
3. He does not murmur against commands.
4. He is not inquisitive into the reasonableness of indifferent and innocent commands, but believes their commands to be reason enough in such cases to exact his obedience.
5. He lives according to rule, and with compliance to public customs, without any affectation to singularity.
6. He is meek and indifferent in all accidents and chances.
7. He patiently bears injuries.
8. He is never over satisfied with his own conduct, resolutions and counsels.
9. He is a great lover of good men, and a praiser of wise men, and a censurer of no man.
10. He is modest in his speech, and reserved in his laughter.
11. He fears when he hears himself commended, lest God

should make another judgment concerning his actions than men do. 12. He gives no pert or saucy answer when he is reprov'd, whether justly or unjustly. 13. He loves to sit down in private, and if he may, he refuses the temptation of offices and new honours. 14. He is ingenuous, free, and open in his actions and discourses. 15. He mends his fault, and gives thanks when he is admonished. 16. He is ready to do good offices to the murderers of his fame, to slanderers, backbiters, and detractors, as Christ washed the feet of Judas. 17. And is contented to be suspected of indiscretion, so before God he may be really innocent, and not offensive to his neighbour, nor wanting to just and prudent interests.



## CHAP. VI.

*Some of Xavier's Instructions to Missionaries,  
Substitutes, and others.*

**I**T was usual with him (beside verbal instructions) to write down for new missionaries, rectors of colleges, and even sometimes for private persons, such particular rules as he judged necessary for the proper discharge of their particular office: and this he did according to what he and his brethren had proposed to themselves, viz. to have no other design, and to do nothing, save only *ad majorem Dei gloriam*; to God's greater honour. Those instructions

were from time to time very ample. A few only of them are here set down.

Before his departure for Japan, he prescribed among others, the following rules for two newly instituted rectors of the seminary at *Goa*. To one of them, whose name was Paul, he said,

“ I adjure you, by the desire you have to please our Lord, to treat *G——s*, and all the fathers and brothers who are in the Indies, with much mildness; not ordering them to do any thing without mature deliberation, and in modest terms, without any thing of haughtiness or violence. I pray you to live so well with *A. Gomez*, (his colleague) that the least appearance of misunderstanding betwixt you may be avoided; nay, and even the least coolness: but on the contrary, that you may be always seen in a holy union, and conspiring with all your strength to the common welfare of souls.

“ As for those letters which you shall write from time to time to those unwearied labourers, who bear the heat and burden of the day, beware there be nothing of sharpness or dryness in them; rather be careful of every line, that even every word breathe nothing but tenderness and sweetness.

“ Whatsoever they shall require of you for their diet, their clothing, for their preservation of health, or towards the recovery of it, furnish them liberally and speedily. For it is reason-

able you should have compassion on them who labour incessantly, and without any human consolation. They ought to be refreshed, lest they sink under the burden of the cross. Do then in such manner that they may not ask you twice for necessaries. They are in battle; you are in the camp: and for my own part, I find those duties of charity so just, so indispensable, that I am bold to adjure you in the name of God, that you would perform your duties with all exactness, with all diligence, and with all satisfaction imaginable."

To one Gasper Barzeus, whom he sent as a gospel-labourer to Ormuz, he gave in writing large and particular instructions. A few of them are as follow,

1. "Above all things have a care of perfecting yourself, and of discharging faithfully what you owe to God, and your own conscience. For by this means you will become most capable of serving your neighbour, and of gaining souls. Take pleasure in the most abject employments of your ministry; that by exercising them you may acquire humility, and daily advance in that virtue. Give yourself the trouble of hearing the children and slaves repeat word by word, those prayers which they ought to have by heart; and lay not on any other person an employment so little ostentatious. They who behold you thus exercised, will be

edified by your modesty. And, as modest persons easily attract the esteem of others, they will the more readily judge you proper to instruct themselves in the mysteries of the Christian religion.

“ You should frequently visit the poor in the hospitals, and from time to time exhort them to confess their offences to God, and to communicate; giving them to understand, that the former is the remedy for past sins, and the latter a preservative against relapses. That both tend to destroy the miseries of which they complain, by reason that the ills they suffer are only the punishment of their offences. Procure for their bodies all the relief within your power. You will in the mean time find it needful to attend with diligence, in order well to distinguish between the truly indigent, and those who are but counterfeits; that you may not expose yourself to be deceived by those wicked men, who affect an air of innocence and poverty.

“ You should gain all the leisure you can for those functions which are yours in a more especial manner, which are devoted to the conversion of souls. Use all possible diligence and precaution, to prevent the censures and suspicions of a sort of people who interpret all things in the worst meaning, and are even glad to find occasion against the servants of God, even where there is no just occasion.



“ Conduct yourself in such a manner with worldly persons, with whom you have any familiarity or friendship, as if you thought they might one day become your enemies. By this management of yourself, you will neither do nor say any thing of which you may have reason to repent, and with which they may upbraid you in their passion. We are obliged to these precautions, by the sons of a corrupt generation, who are continually looking on the children of light with mistrustful and malignant eyes.

“ You are not to have less circumspection, in what relates to your spiritual advancement ; and assure yourself, you shall make a great progress in contemning of yourself ; and in union with God, if you regulate all your words and actions by prudence. The particular examination of your conscience will assist you much in this. Fail not of doing it twice a day, or once at least, whatsoever business you have upon your hands.

“ Preach to the people the most frequently you can ; for preaching is an universal good ; and among all evangelical employments, there is none more profitable. Take for the subject of your sermons clear and unquestionable truths, which tend of themselves to the regulation of manners. Set forth the enormity of sin, by representing and glorifying that infinite mercy,

which is offered to the sinner. Imprint on souls, a lively horror of that sentence, which shall be thundered out against the impenitent at the last judgment. Represent with all the colours of your eloquence, those pains which the damned are eternally to suffer! In fine, threaten with death, and that with sudden death, those who neglect their salvation, and who having their conscience loaded with many sins, yet sleep on in security, as if they had no cause to fear.

“ You are to mingle with all these considerations, that of the cross, and the death of the Saviour of mankind; representing him as scourged to blood, nailed to the wood, and expiring in the sinner’s place. Yea, with his open wounds! pouring forth healing streams of blood and water, that thereby we may be washed and made clean! You are to do this in a moving, pathetic manner, by those figures which are proper to excite such motions, as cause in our hearts a deep sorrow for our sins, in the presence of an offended God! This is the idea which I wish you would propose to yourself for preaching profitably.

“ Still teach the gospel rather than the law :  
 By sweet constraint your auditories draw :  
 For fear, but frightens minds ; while love, like heat,  
 Exhales the soul sublime, to seek her native seat.  
 To threats, the stubborn sinner oft is hard ;  
 Wrapt in his crimes, against the storm prepar’d :

But when the milder beams of mercy play,  
 He melts, and throws his cumb'rous cloak away!  
 Lightning and thunder (heaven's artillery)  
 As harbingers before the Almighty fly:  
 These but proclaim his style, and disappear:  
 'The stiller sound succeeds; and *God* is there!

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“ As to private reproving of offenders, you will need much zeal, and at the same time much discretion. There are a sort of people, who are commonly proud and nice in hearing, who instead of mending by public admonitions, become furious, like bulls, who are pricked forward by a goad. Before you take upon you to give such private admonition, endeavour to get into their acquaintance and familiarity. Make your admonitions either more gentle, or more strong, according as you have more or less access to them. But always moderate the roughest part of your reproof with a becoming carriage, and sweetness of address; by the civility of good manners in your words, and a sincere discovery, that all you do, is the effect of the kindness you have for them. It is good also in many cases to add (though without the least meanness or servility) respectful submission to the pleasingness of your discourse, with tender embraces, and all the marks of that condescension and good-will, you have for the person of him, whom you thus correct. For if a rigid countenance and harsh language, should

accompany reproof, which of itself is hard of digestion, and bitter to the taste, it is not to be doubted, but men accustomed to flatteries, will not endure it. And there is reason to apprehend, that a burst of rage against the reprover, will be all the fruit of the reprimand.

“As to your treatment of enormous sinners, who being sorely touched with remorse and shame, to a degree of the utmost confusion, you will need all the prudence of an apostle. In such cases it may be necessary for you sometimes to discover to them, for their encouragement to hope in the Divine mercy, in general the frailties of your own lives. For what can a true and fervent charity refuse, for the safety of those souls, who have been redeemed by the blood of Jesus Christ! But to understand, when this is proper to be done, how far to proceed, and with what precautions, is what the interior spirit, and your own experience must teach you, in those particular conjunctures.

“You should employ in the conversion of Infidels, all the time you have free from your ordinary labours, which indispensably regard Christians. Always prefer those employments which are of a larger extent, to those which are more narrowly confined. According to that rule you shall never omit a sermon in public, for any private assistance to a soul. An hour before your daily

public catechising, I recommend to you, or your companion, to go to the places of most concourse in the town, and invite all men with a loud voice, to come and hear the exposition of the christian doctrine.

“In the letters which you shall send from time to time, of the success of your labours, and the methods you pursue for the conversion of souls, see that you let nothing slip into those accounts which may reasonably give offence to any man ; nothing that may seem improbable ; nothing which may not edify the reader, and give him occasion to magnify the name of God.

“Speak always with civility and mildness even in your reproofs, as have been already told you ; and when you reprove any one, do it with so much charity, that it may be evident, the fault displeases you and not the person. To such sinners as cannot, as they say, so conquer themselves, as to put away the occasion of their sin ; or it may be to make restitution of those goods which they have gotten unlawfully, and detain unjustly from other men. After you have endeared yourself to them, by familiar acquaintance, advise them to say that to their own hearts, which they would say to a friend, on like occasion ; and oblige them, as it were for the exercise of their parts, to devise such arguments, as con-

demn their own actions in the person of another.\*

“Whoever forms young people to a religious life, ought to leave nothing untried to bring them to a free and candid discovery of their evil inclinations, and the suggestions of the devil, at the same moment, if possible, when they are tempted: for without this they will never be able to disentangle themselves from the snares of the tempter; never will arrive to a religious perfection. On the contrary, those first seeds of evil, being brooded over and nourished, as I may say, by silence, will insensibly produce most lamentable effects; even so far, till they begin to grow weary of all regularity; to nauseate it, and at length throw off the yoke of Christ, and replunge themselves into the pollutions of the world.

“Before you treat with any one concerning his spiritual affairs, endeavour to understand how his soul stands affected. Whether it be calm, or tossed with any violent passion; whether it be ready to follow the right way, when it shall be shown to him, or whether he wanders from it of set purpose. Whether it be the tempter, or the bias of his own inclination, which seduces him to evil; whether he be docile and disposed to hear good counsel, or of that untractable humour, on which no hold is to be fastened. It will be-

\* This last direction, and the next paragraph, were peculiarly designed for the youth of their colleges.

hove you to vary your discourse according to these several dispositions. But though more circumspection is to be taken with hardened souls, and difficult of access, you are never to flatter the disease, nor say any thing to them, which may weaken the virtue of the remedy, and hinder the effect.

“ Endeavour to get a thorough knowledge of the world, and of men ; and in order thereto, you are not to take less pains, than formerly you have done, in learning philosophy and divinity. This science is not to be learned from ancient manuscripts, nor printed books ; it is in living books, and the conversation of knowing men, that you must study it. With it you shall do more good, than if you dealt amongst the people in preaching, all the arguments of the doctors, and all the subtilty of the schools.

“ In your sermons affect not to make a show of much learning, or of a happy memory, by citing many passages of ancient authors : some few are necessary, but let them be chosen and fitted to the purpose. Employ the best part of your sermons in a lively description of the interior state of worldly souls. Set before their eyes, and let them see as in a glass their own disquiets, their little cunnings, their trifling projects, and their vain hopes. Show them moreover the unhappy

issue of their designs. You shall discover to them the snares which are laid for them by the evil spirit, and instruct them in the means of shunning them. You shall plainly declare, that if they suffer themselves to be surprised by them, they are to expect the worst that can happen to them ; and by this you shall gain their attention : for a man never fails of an attentive audience, when the interest of the hearer is the subject of the discourse. Those things which are above the level of the world, only make a noise, and signify nothing. It is necessary to represent men to themselves, if you will gain them. But in order well to express what passes in the bottom of their hearts, you must first understand them well ; and in order to that, you must know their conversation : you must watch them narrowly, and fathom all their depths. Study then those living books, and assure yourself, that you shall draw out of them the means of turning sinners from the error of their ways. On the whole, you will come to see, that the duty of a preacher, is to sound the bottom of human hearts, to have an excellent knowledge of the world, to make a faithful picture of man, and set it in a true light, that every one may know it for his own.

“ In fine, I recommend you to yourself ; and that in particular, you never forget that you are a member of Jesus ! In the conjunctures of af-



fairs, experience will best instruct you, what will be most for God's services; for there is no better master than practice and observation in matters of prudence. Remember me always in your prayers, and desire of those who are under your direction, to recommend me in theirs, to the common Master whom we serve. May it please the Lord to go along with you, to conduct you on your voyage, and at the same time, to continue here with us."

To another he gave the following instructions :

"Always treat those with whom you are concerned with mildness and respect. Let not the least roughness, or haughty carriage appear in you, unless your moderation and humility should be turned into contempt: for on such occasions, have nothing in your intentions but the good of your inferiors, and not making the contempt of your authority the object of your vengeance, you are to make the guilty somewhat sensible of your power. Nothing more encourages the untractable and haughty to rebellion, than the softness and fearful spirit of a governor. And it is not credible how assuming, proud, and peremptory a certain sort of people will grow, when once they find the reins are slackened, and that their pusillanimous superior is afraid of punishing their want of due respect. Impunity hardens them in their insolence; or rather makes them

more and more audacious; which disturbs the peace of religious bodies. Let therefore no consideration, or regard of persons, or any other thing, hinder you from the performance of your duty.

“In the visits which are made you, endeavour to find out the bottom and end of their design who come to see you. For some there are, the least part of whose business is to be instructed in spirituals; it is only temporal interest which brings them to you. There will even be some, who will come to make known the state of their soul, for no other motive than to acquaint you with the necessities of their families. The best counsel I can give you, is to stand upon your guard with such: and to be rid of them, let them know from the very first, that you can neither furnish them with money, nor procure them any favour from other men. Be warned to have as little discourse with this sort of people as possibly you can: for most commonly they are great talkers, and if you trouble yourself with giving them the hearing, you are almost certain to lose your time. For what remains, disquiet not yourself with what they think or say of you. Let them murmur on: You are to show no degree of irresolution, as though you wavered betwixt the world and Christ. Remember that you cannot covet popular approbation without betraying your

ministry, or becoming a deserter of your sacred colours, is going back from that evangelical perfection, which you are obliged to follow with an unrelenting ardour."

Before his departure to Japan, he left in writing the following rules for a young gentleman, whose name was Juan Bravo. This young man, by his noble birth and valour, might have expected to raise his fortune in the world: but he preferred the humility of the cross to all earthly expectations.

"See here, my dear brother," says Xavier, "the form of life which you are constantly to practise every day. In the morning, as soon as you are awakened, prepare yourself to meditate on some mystery of our Lord, beginning from his holy nativity, and continuing to his glorious ascension. Consider every day one mystery, in such manner, that if, for example, on Monday, the birth of our Saviour was the subject of your meditation, that of his circumcision should be for Tuesday; and so in course, till in a month's time, having run through all the actions of Jesus Christ, you come to contemplate him ascending into heaven in triumph! You are every month to begin these meditations again, in the same order.

"After dinner, you should resume your morning

prayer, and reflect on the same mystery half an hour. You are to employ yourself in this manner interiorly through all the variety of your outward business ; giving an hour in every day to the consideration of the most holy life of our Lord Jesus Christ, in whatsoever affair, or in whatsoever incumbrance you are engaged.

“ Before you lie down at night, examine well your conscience, in calling over your thoughts, words, and actions of all the day ; and even observing, if you have not failed of doing something which it was your duty to have done. Let this discussion be as exact as if you was just ready to give the most strict and just account of yourself. After you have conceived a most lively sorrow for your faults, by the motive of God’s love, you should humbly ask pardon of Jesus Christ, and vow amendment to him. In fine, you should so dispose yourself to rest, that your sleep may come upon you in thoughts of piety, and in resolutions of passing the next day in greater holiness.

“ On the morrow, at your waking, think on the sins which you observed in the examination of your conscience the night before ; and while you are putting on your clothes, ask the assistance of God’s grace, that you may not that day relapse into your yesterday’s offences. Then perform your morning’s meditation, and proceed

through your whole day's exercise as has been ordered before. But see that you are so punctual, and so exact herein, that nothing but sickness prevent you.\*

“ For what remains, whatsoever you do, or in whatsoever condition of spirit you may be, labour with all your power, still to overcome yourself. Subdue your passions, embrace what is most contrary to your senses. Repress all natural desire of glory most especially, and spare not yourself in that particular till you have torn out of your heart the very roots of pride; not only suffering yourself to be debased beneath all men, but being *glad* to be despised. For, hold this for certain, that without this humility and mortification, you can neither advance in virtue, nor serve your neighbour as you ought, nor be acceptable to God.

“ Obey in all things the superior with whom you live; and however displeasing, or difficult the things may be, which he commands you, perform them with much cheerfulness; never opposing his orders, nor making any exception

\* These, and such like instructions, which relate to practical piety, and the *giving oneself wholly to these things*, should not be thought to invalidate, much less supersede, the doctrine of SALVATION BY GRACE; that, *not by works of righteousness*, which we can do, *but according to his mercy he saveth us, through Jesus Christ our Saviour*. Both the one and the other, has its proper and necessary place in the doctrine which is according to godliness.

on your part on any account whatsoever. With whatsoever temptations you shall find yourself assaulted, discover them sincerely to him who governs you; and remain persuaded, that this is the only means of subduing them. Beside this advantage, there accrue other spiritual profits, in making known the secret motions of your heart. For the violence which you do to yourself, to surmount that natural shamefacedness, which hinders you from acknowledging your imperfections and frailties, draws down the grace of God upon you. And on the other side, this overture and frankness of heart, ruins the designs of the evil spirit, who can never do mischief, but when he is in disguise: but when once discovered, is so far disarmed, that they for whom he lies in ambush, may triumph over him."



## CHAP. VII.

### *Of his Submission to God's good Pleasure.*

THE humility and spiritual prudence of Xavier, were the principle of a perfect submission to the will of God. He never undertook any thing without consulting him before-hand; and the divine decrees were his only rule.

"I have made continual prayer," says he:

“speaking of his voyage to Macasser, to know what heaven requires of me. For I was firmly resolved, not to be wanting on my part, to fulfil the will of God, whensoever it should be made known to me. He commands us to be always in readiness to obey him at the first signal; and it becomes us, as strangers in this world, to be always prepared to follow the voice of our conductor. We are like travellers, not fixed to any country through which we pass. It is our duty to be prepared to fly from one region to another, or rather into opposite regions, where the voice of heaven shall please to call us. East and West, North and South, are all indifferent to me, provided I might have but an opportunity of advancing the glory of our Lord.”

He says elsewhere, “I could wish that you had ever in your mind this meditation, that a ready and obedient will, which is entirely devoted to God’s service, is a more pleasing sacrifice to the Divine Majesty, than all the pomp and glitter of our noisy actions, without the interior disposition.”

Being thoroughly convinced, that the perfection of the creature, consists in willing nothing but the will of the Creator; he concluded almost all his letters, with a desire of knowing and fulfilling it. He sacrificed all to this principle, even his ardent wishes to die for Jesus,

by the hands of the barbarians. For though he breathed after martyrdom, he well understood that the tender of our life is not acceptable to God, when he requires it not; and he was more fearful of displeasing Him than desirous of being a martyr for him. So that he died satisfied, when he died in a poor cabin, of a natural death; though he was at that very time on the point of carrying the gospel into the kingdom of China. And it may be therefore said, that he sacrificed, not only his own glory, but even that of Jesus Christ, to the good pleasure of the Almighty.

His submission to the will of God, was the true ground of that ready obedience and submission, in regard to his superiors, which were so eminently observable in Xavier. He had for *I—s*, his spiritual father, and superior of their order, a veneration and reverence mixed with tenderness, which surpass imagination. “I conjure you,” said Xavier to him, in a letter from India, “to send hither some holy man, whose fervour may excite our lazy faintness. I hope you will not be wanting to supply us with the means of awakening our languishing and drowsy virtue, and of inspiring us with the love of true perfection.

“You will do a charitable work,” said he to him in another letter, “in writing to me a let-



ter full of spiritual instructions, as a legacy bequeathed to one who is the least of all your children, at the farthest distance from you, and as it were, banished from your presence, by which I may partake of some of those abundant treasures which God has bestowed upon you.” Again, “ I conjure you, by the love of Jesus Christ, to give me the method which I ought to keep, in admitting those who are to be members of our community, and write to me at large, considering the smallness of my talent, which is well known to you. For, if you give me not your assistance, the poor ability which I have in these matters, will be the occasion of my losing many opportunities for the increase of God’s glory.”

“ Your charity,” he says in another letter to *I—s*, “ tells me, that you have an earnest desire to see me once again in this present life. God who looks into the bottom of my heart, can tell how sensibly that mark of your friendship has touched me! Truly, whenever that expression of yours returns to my remembrance, and it frequently returns, the tears come dropping from my eyes, and I cannot refrain them, while I revolve that happy thought, that once, yet once again, it may be given me to embrace you. I confess it appears difficult to compass my desires, but all things are possible to holy obedience.

A few of his maxims on obedience are as follow:

“ There is nothing more certain, nor less subject to mistake, than to be always willing to obey: On the contrary, it is dangerous to live in complaisance to our own will.

The devil by his malicious suggestions, tempts the greater part of those who have devoted themselves to God's service. *What makes you there?* he secretly whispers. *How can you bear this? See you not that you do but lose your labour?* Resist that thought with all your strength: for it is capable, not only of hindering you in the way of perfection, but also of seducing you from it. And let every one of us persuade ourselves, that we cannot better serve our Lord, than in that place where his providence, by our superior, places us. Be also satisfied, he adds, that when the time of God is come, He will dispose your superiors to send you to such places, where your labours shall abundantly succeed. In the mean time, you should possess your souls in peace. By this means, you will well employ your precious time, (though too many do not understand its value) and make great proficiency in virtue. It is far otherwise with those restless souls, who do no good in those places where they wish to be, because they are not there; and are unprofitable both to them-

selves and others where they are, because they desire to be elsewhere.

I entreat you by our Lord and Saviour Jesus Christ, to consider seriously how you may overcome those temptations, which give you a disgust to your present employments; and to meditate more on that, than how to engage yourself in such laborious affairs, as are not commanded you. Let no man flatter himself; it is impossible to excel in great matters, before we arrive to excel in less: and it is a gross error, under the pretence of saving souls, to shake off the yoke of obedience, which is light and easy; and to take up a cross, which without comparison is more hard and heavy.

Men perceive not that their unhappiness proceeds from want of subjection to God, and their endeavour to appropriate that will to themselves, which should by all right, be consecrated to our Lord. In reality, the more such people live according to their own capricious fancy, the more uneasy and melancholic is their life.

He said in effect, that the talents of nature, and even the gifts of grace itself, serve only to the destruction of a man in religious orders, who is not endued with the spirit of humility and obedience.

## CHAP. VIII.

*Of his Poverty and Mortification.*

**H**E was always very meanly clothed; and most commonly had so many patches on his cassock, that the children of the idolaters derided him. He pieced up his tatters with his own hand, and never changed his habit, till it was worn to rags; at least, if the honour of God, and the interests of religion, did not oblige him.

The Portuguese beholding him always so ill apparelled, often desired him to give them leave to present him with a new habit; but seeing he would not be persuaded, they once devised a way of stealing his cassock, while he was asleep. The trick succeeded: Xavier, whose soul was wholly intent upon God, put on the new habit, which they had laid in the place of his old garment, without discovering how they had served him. He passed the whole day in the same ignorance of the cheat; and it was not till the evening, that he perceived it: Supping with Francis Payva, and other Portuguese, who were privy to the matter; "It is perhaps to do honour to our table," said one of them, "that you are so spruce to-day, in your new habit." Then

casting his eyes upon his clothes, he was much surprised to find himself in so strange an equipage. At length, being made sensible of the trick which they had played him, told them smiling, that "it was no great wonder, that this rich cassock, looking for a master in the dark, could not see its way to some body who deserved it better."

All his moveables were a mat, on which he lay sometimes, and a little table, whereon were his writings, and some little books. He cheerfully underwent the greatest hardships of poverty. Writing from Japan to his friends at Goa, he speaks thus: "Assist me, I beseech you, my dear brethren, in acknowledging to almighty God, the signal favour he has done me. I am at length arrived at Japan, where there is an extreme scarcity of all things, which I place amongst the greatest benefits of Providence."

He treated his flesh with great severity. At sea the ship's tackling served him for a bed: on land, a mat, or the earth itself. He eat so little, that one of his companions assures us, that without a miracle he could not have lived. His ordinary nourishment in the Indies, was rice boiled in water, or some little piece of salt fish. But during the two years and a half of his residence in Japan, he totally abstained from fish, for the better edi-

fication of that people. And wrote to his brethren at Rome, "that he would rather choose to die of hunger, than to give any man the least occasion of scandal." He also says, "I count it for a signal favour, that God has brought me into a country, destitute of all the comforts of life; and where, if I were so ill disposed, it would be impossible for me to pamper up my body with delicious fare." He perpetually travelled by land on foot, even in Japan, where the ways are almost impassable: and often walked with naked feet in the greatest severity of winter.

Passing from Amanguchi to Meaco, a journey of two months in some seasons, the flints and thorns, had so torn his feet and legs, and the fatigue was so great, that he fell into a languishing fever. He nevertheless, after a little interruption, held on his way without discouragement. He drew his strength from the union he had with God, praying from morning till evening; and never interrupting his devotions, but only to exhort his friends to patience.

"The hardships of so long navigation," says he, in a letter concerning his voyage to Japan, "so long a sojourning amongst the Gentiles, in a country parched up with excessive heats; all these inconveniencies being suffered as they ought to be, for the sake of Christ, are truly an abundant

source of consolations. For myself, I am verily persuaded, that they who love the cross of Christ live happy in the midst of sufferings; and that it is a death when they have no opportunity to suffer. For can there be a more cruel death than to live without Jesus Christ, after once we have tasted of him? Is any thing more hard than to abandon him, that we may satisfy our own inclinations? Believe me, there is no cross which is to be compared to that. How happy is it, on the other hand, to live in dying daily, and in conquering our passions, to search after, not our own interest, but the interests of Jesus Christ."

His interior mortification was the principle of these thoughts in this holy man. From the first years of his conversion, his study was to gain an absolute conquest over himself; and he continued always to exhort others not to suffer themselves to be hurried away by the fury of their natural desires.

"If you search our Lord in the spirit of truth," says he to his brethren of Goa, "and generously walk in those ways which conduct you to him, the spiritual delights which you taste in his service, will sweeten all those bitter agonies, which the conquest of yourselves will cost you. O my God! how grossly stupid is mankind, not to comprehend, that by a faint and cowardly resistance

of the assaults of the devil, they deprive themselves of the most pure and sincere delights which earth can give them."

By the daily practice of these maxims, Xavier became so absolute a master of his passions, that he knew not what it was to have the least motion of anger, wrath, or impatience: and from thence proceeded partly, that tranquillity of soul, and that equality of countenance, which rendered him so easy, and so acceptable in all companies.

It is natural for a man who is extremely mortified, to be chaste; and so was Xavier, to such a degree, that it has been fully certified, he lived and died a virgin. From his youth upward, he had an extreme horror of impurity, notwithstanding he was of a sanguine complexion, and naturally loved pleasure. He kept his senses curbed and recollected. He spoke very sparingly, where he apprehended the least danger from a free conversation, and that with a grave, modest, and serious countenance. His most intimate acquaintances have declared, that they could never observe in him any thing that was not within the rules of the exactest decency.

In like manner, he hardly ever forgave himself the least miscarriage; and it is almost incredible how far the tenderness of his conscience went on all occasions. In that vessel which car-



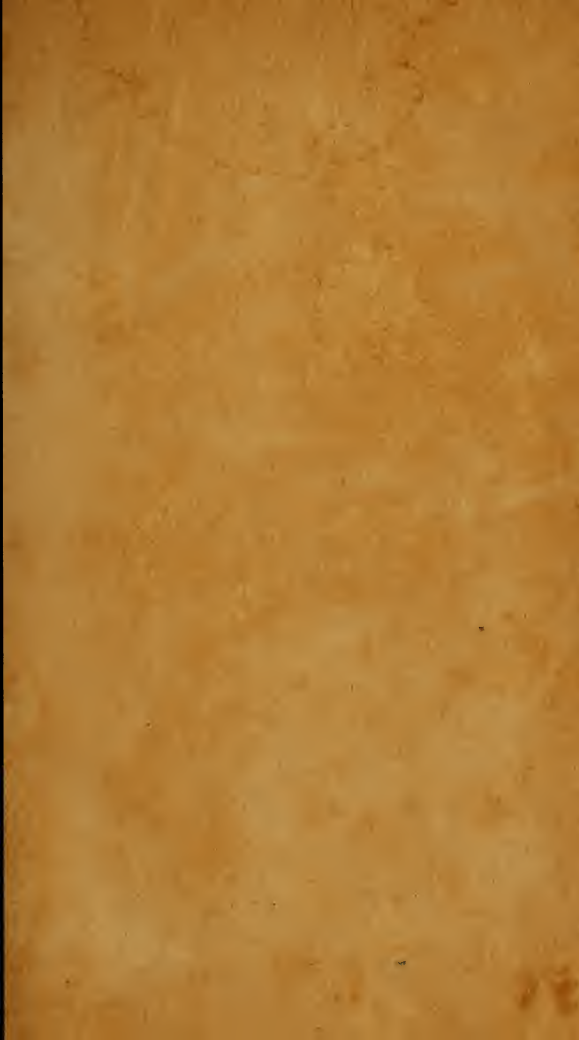
ried him from Lisbon to the Indies, a child who was of years capable of instruction, one day happened to die suddenly. Xavier immediately inquired, If the child had been usually present at catechism, together with the ship's company? It was answered in the negative: and at the same moment his countenance, commonly cheerful, appeared extremely sad. The viceroy, Alphonso de Sosa, soon observed it, and knowing the cause of his affliction, asked the father, if he had any former knowledge that the child came not to catechism? If I had known it, replied Xavier, I had not failed to have brought him thither. But why then, said the viceroy, are you thus disquieted, for a thing you knew not, and of which you are no ways guilty? It is, replied Xavier, because I ought to upbraid myself with it as a fault, that I was ignorant that any person, who was embarked with me, wanted to be taught the Christian faith.

A conscience so tender, a body so chaste, a mind so pure, and a whole life so generously and disinterestedly devoted to Jesus Christ, and the service of souls, argue him a man whose *treasure was in heaven*, and whose *life was hid with Christ in God*; from his union with whom, he derived all his strength.

Such a character is worthy that of the primitive ages, and deserves to be transmitted to succeeding generations.

*not very much interested  
in the subject, moderate  
interest, and chief desire of the  
world to know this.*

FINIS.







# DATE DUE

MAY ~~23~~ 1986

